AS-SAHIFATU 'S-SAJJADIYYAH

and

DU`A KUMAYL

TEHRAN — IRAN

Some Selected Prayers

from

aṣ-Ṣaḥifatu 's-Sajjadiyyah

by:

AL-IMAM `ALI IBN AL-HUSAYN

and

Du`a' Kumayl

A Supplication granted by:

AL-IMAM `ALI IBN ABI TALIB

to

Kumayl ibn Ziyad

(With English Translation)

Published by:
World Organization for Islamic Services,
P. O. Box No. 11365 — 1545,
Tehran - IRAN.

In the Name of Allah,
The All-compassionate, The All-merciful

Praise belongs to Allah, the Lord of all being;
the All-compassionate, the All-merciful;
the Master of the Day of Judgement;
Thee only we serve, and to Thee alone we pray for succour;
Guide us in the straight path;
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.

* * * * *

O' Allah! send your blessings to the head of your messengers and the last of your prophets,
Muhammad and his pure and cleansed progeny.
Also send your blessings to all your prophets and envoys.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين الرحمن الرحيم

مالك يوم الدين إياك نعبد وإياك نستعين

اهدنا الصراط المستقيم صراط الذين

أنعمت عليهم غير المغضوب عليهم

ولا الضالين

اللهم صل على

سيد رسلك وخاتم أنبيائك

محمد وآله الطيبين الطاهرين

وصل على جميع الأنبياء والمرسلين

Dear Reader,

The book you now have in hand is one of the many Islamic publications distributed by this Organization throughout the world in different languages with the aim of conveying the message of Islam to the people of the world.

You may read this book carefully and should you be interested to have further study on such publications you can contact us through a letter. Naturally, if we find you to be a keen and energetic reader we shall give you a deserving response in sending you some other publications of this Organization.

You may express your views on this publication and the subject matter discussed in it, and how far you have benefited from it or which part of the subject matter has proved useful to you and your environment. You will be able, in this manner, to introduce yourself as one of our good and active reader.

Meanwhile, you can keep our address at the disposal of your friends and those individuals interested in Islamic Studies.

Publication Secretary,
World Organization for Islamic Services.
(WOFIS).

I

In the Name of Allah the Compassionate the Merciful

PREFACE

The following pages contain a translation of some invocations from al-Ṣaḥeefa al-Kãmelah, or the Prayer Book of Ali, the Ornament of the pious.

The first and the redeeming feature of this Ṣaḥeefa is that it encompasses the principles of Islam in the form of Do‘a' (invocation).

Most people regard prayer as insignificant but the importance of the subject is evident from the fact that almost all men in all ages and countries have at times made use of prayer. History tells us that great and good men of every age and nation, of any faith and persuasion have always been in the habit of praying and it may be said, without fear of contradiction, that prayer makes character great, good and noble.

II

"Nothing in man" says a well known writer, "is great, but so far as it is connected with God." Hence it follows, that the greater a man is the stronger is his connection with the Creator, and prayer being the surest means of establishing this connection, is of the greatest moment to mankind.

Prayer is a source of Great comfort and solace if properly rendered. It gives man a chance to relieve his feeling by confiding in his God and Creator, and by addressing the One Who alone can do and undo things at will. When one is faced with adversity or with a great task, nothing can give him greater strength than the feeling that God, the Omnipotent, is with him, guiding his steps and smoothing his way. One of the most important means for the treatment of psychological diseases, which often lead to positive organic diseases, is to improve the morale of the patient. Prayer is one of the best means for this, and the one who prays devotedly and establishes thereby real communion with his Creator will thereby tap a source of endless fortitude and guidance.

III

"It is true that the Divine mind knows it all beforehand. It is true that His counsels are wiser than man's and that He will himself do for us better than we can ask or think. But for all that, He has created and ordained it one of the laws of the spiritual universe, that when we reach our hands and lift up our voice to Him consciously and from our hearts seeking to come into touch with Him, then new floods of the Holy spirit flow over us from Him with their wonderfully calming, illuminating, and uplifting effects.

Prayer does not simply mean the repetition of words according to a fixed formula with the sure expectation of a favourable reply. He who prays in this manner does not really pray, and must not be disappointed if his prayer is not answered. Prayer must be accompanied by effort and active endeavour on the part of him who prays. He must do his very best to try to attain what is the subject of his prayer and must leave to God only that which he himself has failed to achieve despite reasonable efforts. The Prophet Muhammad (S.A.) is reported to have said: "The helpless is the one who

allows himself what he likes, and then asks God for the fulfilment of his wishes."

Ali Ibn al-Husain (A.S.)

Ali, the son of Husain, the son of Ali the Commander of the Faithful, was born in Madina, in 38 A.H. during the Caliphate of his grandfather.

He was two years old when his grandfather was assassinated while offering the morning prayers in the Mosque of Kufa. In his twelfth year he had to mourn the loss of his mild and generous uncle Imam Hasan poisoned at the instigation of the Court of Damascus.

Since then he had to witness the persecution of his revered father Husain (A.S.), at the hands of Yazid who required of him the oath of fealty to the throne of Damascus. To avoid being forced to swear allegiance to a man who was pagan at heart and whose depravity had undermined the foundations of religion and morality. Husain (A.S.) removed himself with his

family to Mecca. On reaching there he found himself in greater peril and fearing of the sacred Precincts of the Ka‘ba by bloodshed, he set out for Kufa, in compliance with the invitations of the fickle and perfidious people of that place. But on his way there, he was intercepted by a numerous army sent by Yazid, and Husain (A.S.) himself, his kinsmen and followers, 72 in all, died fighting on the field of Karbala, after suffering insults, and pangs of hunger and thirst for three days in succession. Even Husain's (A.S.) baby son, Ali Aṣghar, (6 months old) and some other children of very tender years, fell victims to the cruelties of the ruffians.

Of Husain's heroic band, the only individual that survived the massacre was his son Ali (A.S.), the hero of this sketch. His serve illness at that time had disabled him from bearing arms, and his deference to his father's parting command restrained him from attempting to do so. Thus was he spared.

He is the fourth holy Imam of Shi‘ite sect. He was the most eminent Faqìh (Jurist) of his age.

VI

Besides a small collection of short, didactic, poetical piece, ascribed to him, his sermons preached on different occasions and his prayers, bear testimony to his deep knowledge of human nature, morals and theology. His speech in Damascus, in utter disregard of Yazid's threats, is a good specimen of his oratorical powers, and affords an unquestionable proof of his indomitable courage and presence of mind. "Such souls when they appear", says Emerson "are the Imperial Guard of Virtue, the perpetual reserve, the dictators of fortune. One needs not praise their courage - they are the heart and soul of nature."

A Few Examples of His Character

His piety and devotion have won for him the appellation of the `Ornament of the Pious.' It is said that when he performed the ceremonial washing before prayer, he used to turn pale, and being questioned as to the cause of this alteration replied, 'Don't you know in Whose Presence I am going to stand up?'

VII

`Once upon a time, Says Ibrahim, the son of Ali (A.S.) "I accompanied him on a journey to visit the Ka'ba. His camel was very lazy. The Imam had in his hand a stick, which he raised at the beast, from time to time, but did not strike him." Such was his tenderness of heart.

One day one of his slaves was climbing up a ladder, while carrying a large copper vessel containing roasted meat for some guests on the top of the house. He had scarcely reached the uppermost round, when he lost hold of the vessel which dropped down causing mortal injury to a child of his master. The accident filled the slave with consternation. But the gentle master thus addressed him, "I know thou didst not do this intentionally do not be afraid. I forgive thee and emancipate thee!' Such conduct on such an occasion is one of the noblest instances of forbearance and generosity, on record.

He was very lenient and forgiving, `One day' says the author of al-Sawã‘iq al-Muḥriqa**,** `Somebody abused him. The Imam (A.S.) did not mind what he said. Thereupon the fellow said: `You are very careless:

`I turn away from thee;' replied the Imam, quoting the verse of the Qur’ãn:

Use indulgence, and enjoin what is just and with-draw from the ignorant.

Another instance of his forbearance is thus mentioned by Qarshi. A man once told the Imam (A.S.) that so and so spoke ill of him. Thereupon, the Imam (A.S.) asked the informer to accompany him to the evil speaker. The man complied believing that his company was solicited for assistance in case of a quarrel. When they reached the evil speaker the Imam (A.S.) thus addressed him: `If what you said was true, then may God forgive me, and if false then may He forgive you!' To such a pitch had he carried the cultivation of conscience!'

His Death

After his return to Madina, though he lived apparently unmolested, Ali (A.S.) was not quite safe from the intrigue of the enemies of his house. He is believed to

have died of poison, administered at the instigation of Walid, the son of Abdul Mãlik in 95 A.H. He was buried in the graveyard of Baqì‘ beside his uncle, Imam Hasan (A.S.).

The Invocations of *al-Ṣaḥeefa al-Kāmelah*

The Ṣaḥeefa contains one of the best collections of devotional addresses.

They reveal to us the greatness of the mind that gave them utterance, his deep and accurate knowledge of human nature, his fervid earnestness, his humbleness of heart, and his constant sense of moral obligation. They also afford us glimpses of his sufferings and trials unparalleled in world's history. They are the prayers of one whose father (Imam Husain A.S.) sacrificed himself and his kith and kin for the spiritual and moral welfare of humanity, and did not forget to remember God, when actually beneath the sword of one of the myrmidons of the tyrant of Damascus. They are sincere utterances of a devout mind, not incomprehensible, uncertain metaphysics, and teach men to listen to the

silent whisperings of their own souls, by appealing direct to the heart. They indicate a very high standard of practical morality to making the reader fully conscious of his responsibilities as a rational being. **They contain the gist of religion and morals, and with a few exceptions can be advantageously read by every one having faith in Unity and Grace of God.**

They form one of the best guides to moral self-review the importance of which is too well known to require any proof. They hold the mirror up to nature and the reader finds his most secret faults, and most trivial errors faithfully reflected. If regularly read they cannot fail to effect permanent moral improvement by enabling the reader to form a correct idea of his defects and a moderate view of his merits, thereby, eradicating vanity and self-conceit.

It is quite evident from the study of this Do‘a' that there are best advices contained in it from which all Muslims and even non-Muslims can be benefited equally.

Such Supplications should be considered in essence as educational lessons, full of exhortations and advices, that have so nicely been placed, in the reach of the Muslims (of all places and of all ages). As a matter of fact it is absolutely impossible that these perfectly innocent personages had even the slightest tinge of sins in their immaculate characters. But they were very near to Allah so they felt excessively the dread of His punishment. Surely: those who know Him best, fear him the most.

As the Imams (A.S.) are the guides of the Muslims, they have placed some specimens before them. And this is the mode that can successfully guide the humanity as large.

The style and language of their invocations sets for us the style of praising Allah, seeking help from Him, calling Him, presenting our needs before Him, and the ways of prolonging our wants with these particular words. They further mean to emphasise that we must always go on remembering Him as it is expedient for we the servants.

XII

How the Book Ought to be Read

Having thus briefly enumerated the advantages of reading the book under reference, I think it desirable to say something as to how it ought to be read. Some books', says Bacon, `are to be tasted, others to be swallowed, and some few to be chewed and digested, that is, some books are to be read only in parts; others to be read, but not curiously, and some few to be read wholly and with diligence and attention'. Now Saheefa is a book which deserves `to be chewed and digested', that is, to be read wholly and with diligence and attention, or to use the words of Dr. J. Todd, it ought to be read `deliberately, slowly, understandingly and with personal application.' In order to be thoroughly enjoyed it should be regularly, at least once every day, for repetition leads to appreciation, and in appreciation lies the secret of enjoyment. But let me add that the true enjoyment of a spiritual book depends upon the degree of innocence possessed by the reader, the freer the conscience from guilt the greater the enjoyment.

XIII

`A man's studies' says Ovid, `pass into his character.' The Ṣaḥeefa, if read with sincere earnestness, will gradually become a part of the readers' mind, its beauties will go deep down into his heart. How ennobled, purified and uplifted would the soul feel, when the contents of such a book, shall become an essential part of its mental and moral equipment.

1. His prayer for himself and his adherents

O Thou! the wonders of those glory are never exhausted, bless Mohammad and his AI (family) and restrain us from forsaking Thy Greatness;

And O Thou! the duration of whose kingdom shall never expire, bless Mohammad and his Ãl (family) and restrain us from Thy chastisement;

And O Thou! the stores of whose mercy are never exhausted bless Mohammad and his Ãl (family) and appoint for us a share of Thy mercy;

And O Thou! to see whom sights fail, bless Mohammad and his Ãl (family) and make us nearer to Thy neighbourhood;

And O Thou! beside whose dignity the dignity of others dwindles, bless Mohammad and his Ãl (family) and dignify us in Thy sight:

And O Thou! to whom are discovered secret tidings, bless Mohammad and his Ãl (family) and do not disgrace us in Thy sight;

Lord! make us independent of gifts of the givers, with Thy bounty; and protect us from loneliness—caused by those who sever themselves (from us)—with Thy connection, till because of Thy bounty we may not incline towards any one tides Thee, and because of Thy favour may not fear anybody.

Lord, bless Mohammad and his Ãl (family) and plot for us and do not plot against us; devise stratagems for us and do not devise them against us; and give us the upper hand and do not give the upper hand to any over us.

Lord, bless Mohammad and his Ãl (family) and guard us from Thy wrath, and protect us with Thy grace, and direct us towards Thyself, and do not keep us away from Thee; verily, whomsoever Thou protectest is saved, and whomsoever Thou directest is instructed , and

whomsoever Thou placest nearer to Thyself, is blessed.

O Lord, bless Mohammad and his Ãl (family) and ward off from us keenness of the evils of Time, and mischief of the snares of Satan and bitterness of kingly fury; [1]

O Lord, verily, men are kind to others, because of Thy exceeding kindness to them; therefore, bless Mohammad and his Ãl (family) and fulfil our desire: [2]

And verily, the liberal do not give, save from the excess of what Thou halt bestowed upon them;

---

1. The fury of Kings. Such petitions occur in several other prayers and refer to the oppression the author and his kindred suffered and feared from the rulers under whom they lived.
2. According to a different reading the meaning would:— O Lord, verily those who seek protection can only be saved through Thy excellent power, therefore bless Mohammad and his Ãl and save us.

therefore, bless Mohammad and his Ãl (family), and bless us,

And verily, the guides do not guide, except with the light of Thy countenance; therefore, bless Mohammad and his Ãl (family) and guide us;

O Lord, whom Thou assisted, was never injured by desertion of the deserters, and whom Thou blessed, suffered no loss from the refusal of those who refuse; and whom Thou directed, was not led astray by the misleading of those who mislead; therefore, bless Mohammad and his Ãl (family), and with Thy glory keep us from (seeking assistance of) Thy creatures; and with Thy bounty make us independent of others than Thee; and with Thy guidance make us walk the path of Truth.

O Lord, bless Mohammad and his Ãl (family) and let the peace of our minds consist in the remembrance of Thy glory, and the repose of our bodies in gratitude for Thy favour, and the speech of our tongues in praise of

Thy beneficence.

O Lord bless Mohammad and his Ãl (family) and let us be of Thy missionaries, inviting others to Thee; and of the guides, guiding (men) towards Thee; and of the most chosen in Thy sight, O Most Merciful:

2. His prayer, when he had something of importance before him, or some accident befell him and at times of distress.

O Lord Thou, by Whom the knots of difficulties are untied;

O Lord Thou, by Whom the severity of hardships is extinguished:

O Lord Thou, from whom we seek deliverance from trials, and comfort in times of distress,—(Thou art the One) through Whose power all things become easy, through whose favoure all causes become

effective, by Whose authority decrees have been issued and according to Whose will things have moved.

They obeyed Thy will, even though Thou didst not speak to them, and they are restrained by Thy intention, even though Thou dost not give expression to it.

Thou art the One unto Whom we cry in times of trouble, and Thou art the only refuge in distress;

None of them are removed except what Thou hast removed; and none have been taken away unless Thou hast taken them away;

And verily, O Lord that misfortune has befallen me the burden of which is unbearable; there has overtaken me that which is unendurable.

By Thy might Thou hast brought it on me, and by Thy authority Thou hast directed it towards me; so there is no one to ward off that which Thou hast brought on, and no one to turn aside That which

Thou hast directed.

There is no opener of what Thou hast closed, and no one to shut what Thou hast opened.

There is no one to make easy what Thou hast made difficult, and no one to assist him whom Thou hast forsaken.

Therefore, send blessings upon Mohammad and his Ãl (family) and graciously open for me O Lord, the gate of deliverance; remove from me overpowering anxiety by Thy might: look with favour upon the complaints I have offered and make me taste the sweetness of Thy dealings with me, concerning those things which I have asked of Thee.

Bestow Thy mercy upon me, and pleasant relief from sorrow.

Grant me, by Thy grace speedy deliverance from distress.

Do not let anxiety keep me from the performance

of my duties to Thee, and the observance of Thy laws.

Verily I am distressed because of what has be-fallen me, and am full of sadness on account of having to bear what has overtaken me.

Thou has power to remove that in which I am involved, and to avert that into which I have fallen.

Therefore, grant me this (favour) even though I do not deserve it from Thee, 0 Possessor of the Magnificent throne!

3. He implores protection from evils, immorality and blameworthy actions.

O Lord, I implore Thy protection from the ex-citation of greed, the impetuosity of anger, the domination of envy, the lack of patience, the scarcity of contentment, the depravity of morals, the importunity of passion, the excess of zeal, the sub-mission to desires, the opposition to right, the drow-

siness of negligence, the entrance into troubles, the preferring of wrong to right, persistence in sins, the underestimation of guilt the overestimation of service, the pride of the wealthy, the despising of the poor, the abuse of power over those under our hands, the omitting to thank those who are kind to us, assisting oppressor, forsaking the oppressed, aiming at that to which we are not entitled, and speaking in matters of learning without knowledge.

And we implore Thy protection from keeping in mind the weaknesses of others, from being proud of our good deeds, and from indulging in far-reaching hopes.

O Lord, we flee to Thee for protection from in-ward evil,[1] from underestimation of minor sins, from the domination of Satan over us, from being involved in calamity by the course of events and from being oppressed by the sultan, [2]

1. i.e. from sinful thoughts.
2. Vide not on a similar passage in prayer No. 5.

And we flee to Thee for protection from acquiring extravagant habits, and from want of livelihood.

And we ask Thy protection from the ridicule of enemies, from the begging of equals, from living in hardships and dying without preparation.

And we seek Thy protection from the exceeding regret, from the great calamity, from the terrible misfortune, from unsafe refuge, from being unrewarded, and from the visitation of chastisement.

O Lord, bless Mohammad and his Ãl (family), and protect me and all the true believers, both male and female, from all these by Thy mercy, 0 Most Merciful!

4. He implores Divine Protection.

O Lord, if Thou wilt, Thou canst forgive our sins, and manifest Thy Grace; and if. Thou wilt Thou canst punish us, and thus display Thy justice.

Therefore, be graciously pleased to make Thy pardon

easy for us, and by Thy forgiveness deliver us from Thy punishment; for, verily, we have no strength to stand (against) Thy justice; and there is no deliverance for any of us, save through Thy pardon.

O Most Independent One! Behold, we, Thy servants, are standing before Thee, and verily we are in great need.

Therefore, fulfil our desires from the vastness of Thy wealth, and do not cut off our hope by refusal. For, thereby Thou wilt have rendered him unlucky who begged happiness of Thee; and Thou wilt have disappointed him who besought Thee for favours.

So, at such a time to whom shall we turn when leaving Thee, and whither shall we take our journey from Thy gate.

O Holly One, we are weak and helpless; and Thou hast promised to grant deliverance in answer to the prayers of the distressed.

We are afflicted, and Thou halt promised relief to those in affliction.

The showing of mercy to one who seeks it most resembles Thy will; and it is the noblest of all the acts of Thy greatness; such also is the redress of one who prays to Thee for redress.

Therefore, graciously hear our application unto Thee, and redress our wrongs when we have cast ourselves before Thee.

O Lord, verily, Satan ridiculed us when we followed him in disobeying Thee.

Therefore, bless Mohammad and his Ãl (family), and do not let him ridicule us, after our renouncing him for Thee, and after turning away from him unto Thee.

5. His petition to the Almighty in time of need

O Lord, Thou who dost ultimately satisfy our needs;

Thou with whom lies the success of prayers; who selleth not his favour for prices; whose gifts are not accomplished with reproaches; through whom independence can be obtained and of whom none can be independent; towards whom men are attracted with irresistible attraction; whose stores cannot be exhausted by requests, and whose wisdom cannot be altered by any means; from whom the needs of the needy are never cut off, whom prayers do not fatigue.

Thou hast prided Thyself on being independent of Thy creatures, and Thou art worthy of being independent of them.

Thou hast called them needy and they are needy towards Thee.

Therefore, whosoever resolved upon the satisfaction of his need through Thee; and desired that his need be removed by Thee, surely he sought this satisfaction in the right place; and approached the object of his desire directly.

And whosoever directed his petition to any of Thy creatures or considered him to be the one to grant its fulfilment, in preference to Thee! verily, he exposed himself to disappointment, and deserved from Thee privation of blessings.

And I, O Lord, have a need toward Thee. My efforts have fallen short, and my desires are of on avail. My soul induced me to seek the satisfaction of my need from one who is not independent of Thee, and places his necessities before Thee. This was one of the slips of the erring, and one of the mistakes of sinners. Then I was aroused from my ignorance by Thy warning; and rose by Thy grace from my fall, and returned;* and with Thy help I corrected my blunder and said, Holy is my Lord!

How can one needy creature beg from another who is in need; and why should a pauper be attracted to another pauper? So I returned unto Thee with sincere longing, and laid my hope before

---

* Drew back.

Thee, with perfect trust in Thee, and I was sure that the utmost I would beg of Thee, would be trivial in comparison with Thy wealth; and the utmost that I would desire from Thee, would be insignificant along side of Thy prosperity; and that Thy bounty is not encompassed by any one's request; and that Thy hand is exalted far above every hand, in liberality.

O Lord, therefore, bless Mohammad and his Ãl (family), and deal with me kindly according to Thy grace; and do not in Thy justice, deal with me according to my merit.

For, I am not the first applicant who applied to Thee, and Thou didst grant my request, whilst I deserved refusal, and I am not the first petitioner who petitioned Thee and Thou didst favour me whilst entitled to disappointment.

O Lord, bless Mohammad and his Ãl (family) , and grant, acceptance to my prayer, hear my call, hearken to my supplication and listen to my voice; and do not cut off my

hope from Thee, and do not sever my connection with Thee, and do not permit me in this and another needs to turn to any other besides Thee; and undertake the fulfilment of my request, and the satisfaction of my need, and the answering of my prayer, before I leave this my spot, by making easy for me that which is difficult, and by bestowing upon me Thy excellent decree in all matters.

And bless Mohammad and his Ãl (family), with a blessing perpetual, growing, having no end to its duration, and no limit to its extent, and let it be a help to me, and a cause for granting my request.

Verily Thou art generous and gracious,

And my request O Lord, is such and such—(mention it and prostrate thyself and say in the prostration)*

---

* The words within brackets do not form part of the prayer, but are intended to instruct the person praying how to prefer his request to the Almighty.

Thy grace has comforted me; and Thy goodness has guided me, so I request Thee, for Thy sake and that of Mohammad and his Ãl (family)—Thy blessings on them—not to turn me away disappointed.

6. His humble entreaty for remission of sin.

O Lord! Thou art the one through whose mercy the erring pray for redress; the one in the remembrance of whose grace the afflicted take refuge; the one in dread of whom the guilty bitterly weep! O solace of every sad stranger, [1] and O delight of every broken-hearted sufferer, and 0 redresser of the forsaken and lonely and 0 helper of the needy and far exiled, who hast surrounded everything with mercy and knowledge! It is Thou who hast allotted every creature a share in Thy blessings; and it is Thou whose forgiveness is superior to his chastisement; and it is Thou whose mercy walks in front of his wrath; and it is Thou whose generosity is more frequent than his refusal;

1. i.e. one who happens to be among strangers; and has no kith or kin near him.

and it is Thou whose power and prosperity embrace all creatures; it is Thou who doth not desire recompense from him, whom Thou didst bless; it is Thou who doth not commit excess in punishing him, who disobeyed. Thee:

And I O Lord am Thy servant whom Thou hast commanded to pray and who has answered: Here I am ready to obey Thee! Here I am at Thy call! Behold O Lord, here I am prostrate in Thy presence!

It is I whose back overloaded with guilt, it is I whose life has been dissipated by sins; it is I who go ignorantly disobeyed Thee, though Thou didst not deserve it [2] from me.

Wilt Thou O Lord pity him who prayeth unto Thee? So that I may make excellent petitions unto Thee; Or, wilt Thou forgive him who cries unto Thee: So that I may make haste of cry:

---

2. i.e. disobedience.

Or, wilt Thou pardon him who puts his face on the dust, before Thee, in token of submission?

Or, wilt Thou prosper him who in confidence complained unto Thee of his poverty?

O Lord do not disappoint one who finds no giver except Thee; and do not disgrace one who finds none to whom he can turn for help besides Thee.

O Lord, therefore, bless Mohammad and his Ãl (family) and do not turn away from me, whilst I have turned towards Thee; and do not disappoint me, whilst I have inclined towards Thee; and do not smite my face with reprobation, whilst I stand before Thee.

It is Thou who hast given to Thyself the attribute of Mercy therefore, bless Mohammad and his Ãl (family) and have pity on me; and it is Thou who hast named Thyself Forgiveness, therefore forgive me.

Verily, Thou seest O Lord the flow of my tears on account

of fear of Thee, and the palpitation of my heart through dread of Thee, and the trembling of my limbs, because of the awe Thou dolt inspire in me: All this proceeds from the shame I feel on account of my evil deeds; and for this reason my voice has become too subdued to cry unto Thee and my tongue too dumb to pray to Thee.

Therefore, all praise is due to Thee O Lord; for, many a defect in me didst Thou conceal, and didst not disgrace me; and many a sin which I committed, didst Thou hide, and didst not make me notorious; and many a wrong which I was guilty of, didst Thou cover, and didst not put round my neck the evil consequences of their mischief, and didst not discover their evil to such of my neighbours as were looking for my blemishes, and to those who envy Thy blessings which I posses. And all this favour did not restrain me from proceeding towards the worst which Thou didst threaten me with.

Therefore, who is more ignorant than I, O Lord,

of his own benefit, and who is more careless than I of his share of good? And who is farther removed than I from self-reformation, when I spend the sustenance which Thou hast allotted me in those sins which Thou hast forbidden me to commit? And who is deeper plunged in wrong-doing and more forward in vice than I, when I stand between Thy call and the call of Satan, and follow his call with-out blindness and having full knowledge of him; and without any forgetfulness in my memory concerning him and am at the same time convinced that Thy call leads towards Paradise, and that his call leads towards Hell?

Holiness to Thee! How wonderful it is that I bear witness against my own soul, and reckon it a secret affair of mine; and more wonderful than this is Thy forbearance towards me in casting me (into perdition) ! And this is not because I possess any grace in Thy sight, but because of Thy gracious delay and Thy loving kindness to me; in order that I may keep away from Thy wrath incurred by disobedience, and refrain from my degrading sins; and because Thy forgiving

me is more agreeable to Thee than punishing me.

Nay my God, I am too abundant, in respect of sin, too corrupt in manners, too wicked in deeds, too rashly bold in wrongdoing and too weak in point of vigilance in serving Thee, and give too little heed to the warning and caution of Thy threat to enumerate to Thee my blemishes, or to be able to remember all my guilts;

And verily I reproach my soul with this, by way of longing for Thy kindness wherein lies the prosperity [1] of sinners, and hoping for Thy mercy wherein lies the release of the guilty.

O Lord, behold this is my neck overburdened [2] by sins, therefore, bless Mohammad and his Ãl (family) and liberate it with Thy forgiveness.

And this is my back weighed down with guilt, therefore,

---

1. Forgiveness.
2. Lit thinned.

bless Mohammad and his Ãl (family) and lighten it with Thy favour.

O Lord, if I were to cry unto Thee, till my eye-lashes should fall off, and wail loudly till my voice should cease and stand to serve Thee till my feet should swell and bend down to adore Thee till the bones of my spine should stick out and put my head on the ground to adore Thee till my eyeballs should come out of their sockets; and eat the dust of the earth throughout my life, drink water of ashes [3] to the end of my days, and remember Thee in the meantime till my tongue should become dumb, and then never raise my glance to the horizon of the sky feeling shame before Thee; I could not deserve, thereby, the obliteration of a single sin out of all my sins!

And if Thou wert to forgive me, when I should deserve Thy forgiveness; and pardon me when I should merit Thy pardon: For, verily it is not due to me on account of merit,

---

3. i.e. water mixed with ashes.

not do I deserve it on account of worth while my recompense from Thee, for the first wherein I disobeyed Thee, was Hell fire; So if Thou chastise me Thou wouldst not be unjust to me.

My Lord, since Thou hast covered my sins, and didst not disgrace me; and hast been graciously patient with me, and didst not hasten to punish me, and hast kindly borne with me and didst not elter Thy blessings (that Thou didst) bestow upon me, nor render Thy favour to me disagreeable; therefore, pity the length of my supplication and the intensity of my need and the evil of my situation,

O Lord bless Mohammad and his Ãl (family) and guard me from sins, and employ me in virtue, and grant me a handsome conversion and purify me with repentance and help me with chastity, and reform me peacefully, [4] and make me taste the sweetness of salvation, and let me be the

---

4. i.e. reform without any affliction and punishment.

freeman of Thy pardon and the emancipated man of Thy mercy, and grant to me impunity from Thy wrath, and thereby, let me have good news [5] in this world besides the next—good news which I may recognise, and let me have in it a sign which may perceive:

Verily, this is not difficult to Thee in Thy might, and is not hard upon Thee in Thy power.

Verily Thou hast power over everything.

7. His prayer when what he feared was averted, and when he too quickly obtained what he wanted.

Praise be to Thee O Lord for the goodness of Thy decree and for what Thou didst avert from me, of calamity;

Therefore, let not my share of Thy mercy, consist in what

5. i.e. news of future reward.

Thou didst hasten to give me of Thy security, lest I should turn out unlucky in obtaining what I liked and another prove lucky for what I disliked.

And if what I enjoyed of this security by day or night be destined to be followed by an ever-lasting calamity, and a perpetual penalty, then, be pleased to advance to me what Thou hast delayed, and keep back from me what Thou hast advanced;

For, whatever endeth in destruction is not great, and whatever endeth in permanence is not little.

8. He prayeth for excellence in morals and conduct.

O Lord: bless Mohammad and his Ãl (family), and advance my faith to the greatest perfection.
And let my belief be the most excellent of beliefs. And cause

my motive to be the best of resolutions and my conduct

the best of ascetic.

O Lord! Prosper my good resolutions. And

establish my belief in Thee [1]

And reform with Thy power what has become corrupted in me. [2]

O Lord! bless Mohammad and his Ãl (family), and grant to satisfy [3] me in that, the care for which keeps me engaged.

And cause me to perform those deeds concerning which Thou wilt question me to-morrow, [4]

And let my days be spent in that work for which Thou hast

---

1. That is confirm my belief in Thy boundless power to reward the righteous and to punish the wicked in this world or the next.
2. So that it may turn out acceptable to Thee.
3. Lit,—Do for me that etc.
4. i.e. the Day of judgement.

created me, [5]

And make me independent and provide me amply with Thy sustenance,

And do not let me be tempted by arrogance [6] (caused wealth) .

And let me be honoured, but do not let me fall a prey to pride.

And cause me to adore Thee, and do not let my adoration be spoiled with conceit.

And issue from my hands goods to mankind and do not let it be undone with reproaches. [7]

And give me excellent morals, and save me from boasting.

---

5. i.e. Thy service.
6. According to another reading `by sight'; i.e. do not let me be tempted to see forbidden things.
7. Lit expression of obligations with which I may happen to reproach the recipient.

O Lord! bless Mohammad and his Ãl (family) and do not exalt me to any rank among men, unless Thou hast lowered me to an equal degree, in my own sight.

And create for me no outward request, unless Thou hast created for me an equal amount of humiliation in my spirit.

O Lord! bless Mohammad and his Ãl (family) and favour me with a righteous direction which I may not change (for another) and a right path from which I may not go astray, and a well-guided motive which I may not doubt:

And let me live as long as my life is useful in serving Thee.

So when my life becomes a pasture for Satan be pleased to call me back to Thee; before Thy wrath advances towards me or Thy anger is fixed upon me.

O Lord: leave in me no culpable habit unreformed and no blame-worthy blemish unamended, and no imperfect

excellence without bringing it to perfection.

O Lord! bless Mohammad and his Ãl (family) and substitute for me love in place of the enmity of the hostile, and friendship for the envy of the rebellious, and confidence for distrust of the virtuous, and kindness for the hatred of those that are near, and benevolence to kindred for their disobedience; and assistance for desertion of the near (relations) ; and sincerity of regard for the love of the ceremoniously polite, and, good behaviour for the expulsion of associates, and sweetness of peace for the bitterness of fear of tyrants.

O Lord! bless Mohammad and his Ãl (family), and let me have power over him who has oppressed me, and am argument against him who quarrelled with me and victory over him who bore me ill-well.

And grant me an artifice against him who deceived me, and power over him, who overpowered me, and make false the charge of him who impeached me, and relieve me from

him who threatened me.

And give me grace to obey him who directed me to the right path and follow him who guided me (to it).

O Lord! bless Mohammad and his Ãl (family) and give me grace that I may behave with sincere good-will to him who was insincere to me, and reward with goodness him who forsake me, and repay bounteously him who disappointed me, and compensate with reunion him who separated me from him and make me to differ from him who did backbite me by speaking well of him; and to return thanks for good and overlook evil.

O Lord! bless Mohammad and his Ãl (family) and adorn me with the qualities of the righteous, and clothe me with the dress of the pious, spreading justice and restraining anger and quenching the fire of ill-will and reuniting the scattered and making up the differences between men, and publishing goodness and hiding blemishes and lenience

of temper [1] and bending the knee of humility [2] and beauty of conduct, calmness of disposition and agreeableness of (social) intercourse, and advancing towards excellence; and adopting generosity and for-bearing rebuke and showing kindness to the unworthy; and speaking the truth though difficult, and underrating personal good, however great, of words or deeds; and over estimating personal evil, how-ever small, of speech or act.

And grant the fulfilment of these wishes along with continual worship of Thee and attachment to the community of the faithful and let me withdraw from those who start invocations, and act upon self-invented judgement.

O Lord! bless Mohammad and his Ãl (family) and confer on me Thy most abundant sustenance when I grow old and infuse in me Thy most righteous strength when I be

---

1. Nature.
2. i.e. behaving towards others with humility and treating them with respect.

fatigued.

And do not allow me to grow lazy so as to keep away from Thy worship, and do not let me blind to Thy path nor allow me to indulge in what is contrary to Thy love.

Nor join him who has separated himself from Thee, nor let me keep aloof from him who has joined unto Thee.

O Lord! let me get strength from Thee in necessity, and apply to Thee, in need, and humbly entreat Thee in poverty and do not let me be tempted to ask help of any other than Thee, when I am afflicted, nor to humbly entreat any other than Thee when in need, nor to, supplicate another besides Thee, when in fear, lest I should deserve, thereby, to be forsaken, rejected and despised by Thee, 0 most Merciful!

O Lord! let what Satan introduces into my heart, of desires, suspicion and envy, be a cause for remembrance of

Thy greatness, contemplation of Thy power, and become plans against Thy enemy; and let what he makes my tongue utter of indecent words nonsense raving abuse, false evidence, back-biting of an absent true-believer, or reviling one who is present, and other things similar to these, be a speech in praise of Thee and an utterance of a eulogy to Thee, an absorption in Thy glory, a thanks-giving for Thy favour, an acknowledgement of Thy goodness and an enumeration of Thy blessings.

O Lord! bless Mohammad and his Ãl (family), and do not let me be oppressed while Thou hast power toward off trouble from me, nor let me, oppress others whilst Thou hast authority to restrain me, nor go astray whilst it is possible for Thee to guide me, nor grow poor whilst Thou hast power to prosper me, nor grow rebellious [1] whilst my independence is from Thee.

---

1. Indigent according to another reading.

O Lord! seeking Thy forgiveness have I come, and at Thy pardon do I aim, and Thy forbearance do I long for, and in Thy kindness do I trust, and I have not with me what would entitle me to Thy forgiveness, nor (is there) in my actions what would make me deserve Thy pardon; I have nothing save Thy grace when I pass judgement upon my-self, therefore, bless Mohammad and his Ãl (family) and be kind upon me.

O Lord! make me speak with righteousness; and suspire me with piety, and give me grace for what is most pure, and employ me in what is more praise-worthy.

O Lord! make me walk the most exemplary path, let me live and die believing in Thee.

O Lord! bless Mohammad and his Ãl (family) and bless me with frugality, and let me be of the people of righteousness; and of the guides to virtue, and of the pious servants, and grant me salvation at the last day and safety on the expected doomsday.

Lord! exact for Thyself from my soul what-ever may purify it, and preserve those motives for my soul that may perfect it; for verily my soul is liable to come to ruin, unless Thou preserve it.

Lord! Thou art my shelter if I grow sad, and Thou art my resource if I am in need and unto Thee I cry for help, when deeply afflicted and with Thee is recompense for what is lost, and reformation for what is corrupted, and alteration for what Thou disapprovest.

Therefore, favour me with security before calamity and bounty before begging (for it) and right direction before error and spare me from bearing the unpleasant doings of Thy creatures, and grant me peace on the day of resurrection and favour me with handsome guidance.

Lord! bless Mohammad and his Ãl (family) and word off (evil) from me with Thy grace, and nourish me with Thy blessing and reform me with Thy graciousness and cure me with Thy goodness and hide me in the shelter

of thy mercy and clothe me with Thy approbation, and help me, when matters grow difficult about me, (to choose) the most righteous of them, and when actions become dubious (to select) the purest of them and when Thy creeds conflict, (to adopt) the most praiseworthy of them.

O Lord! bless Mohammad and his Ãl (family) and crown me with sufficiency and adorn me with the grace of Thy love, [1] and grant me true guidance and do not try me with prosperity and confer on me the beauty of comfort and do not make my life a succession of trials, and do not reject my prayer with repulsion; for, I do not recognize any as Thy rival, and I do not call upon any as Thy equal.

O Lord! bless Mohammad and his Ãl (family) and restrain me from extravagance and preserve my subsistence from waste and increase my possessions by giving blessing

---

1. Authority.

therein and let me walk along the path of benevolence; [2] in whatever I spend my (wealth) .

Lord! bless Mohammad and his Ãl (family) and spare me the pain of earning, and give me livelihood without measure so that search (after it) may not have to bear the evil consequences of earning (wealth) by unfair means,

Lord! therefore grant me by Thy power what I desire and protect me with Thy glory from what I fear.

Lord! bless Mohammad and his Ãl (family) and guard my honour with prosperity and do not disgrace my dignity with poverty, lest I beg of those who receive their living from Thee, and ask favour of the wicked and be tempted, thereby, to praise him who giveth me, and fall in to disparaging him who denieth me; while, Thou art above all of them the

---

2. Guidance.

master of Bounty and Refusal.

Lord! bless Mohammad and his AI (family) and give me accuracy in worship, and happiness in piety, and knowledge in practice, and chastity in beneficence.

Lord! let my term of existence end with Thy pardon, and verify my conduct [3] in expecting Thy mercy, and make it easy for me to win Thy approbation, and let in all circumstances my actions be good

Lord! bless Mohammad and his Ãl (family) and remind me to adore Thee in times of neglect, and employ me in serving Thee in the days of leisure (intermission), and indicate for me an easy path to Thy love so that I may obtain the good of this world and hereafter.

Lord! bless Mohammad and his Ãl (family) more than Thou

---

3. Hope, according to another reading.

didst bless any of Thy creatures before him, and more than Thou wilt bless any one after him, and give us that which is good in this world and the next, and graciously, protect me from torment of the Fire.

D U ‘A’ K U M A I L

A Supplication granted by

ALI IBN ABI TÃLIB (p. u. h.)

To

Kumail Ibn Ziãd

Translated by

Syed Mohammed Askari Jaaferi

"On your behalf I am afraid of two things; that you may be misguided by desires and that you may be allured with wishful thinking, avoid both and take from life such things as would protect you from punishment on the DAY OF JUDGEMENT."

From the "Sermons of Hazrat Ali"
(Khutba No. 33, Nahj-al-Balagha)



In the name of Allah the Beneficent the Merciful

DU'A-E-KUMAIL

1

O My God! I beseech Thee through (the medium of) Thy Mercy which encompasses all things,

and through (the medium of) Thy Might which overpowers all things, to which all things submit and compared to which all things are humble,

and through (the medium of) Thy Power through which Thou hast conquered all things,

and through (the medium of) Thy Greatness against which nothing can stand up (or can rise),

and through (the medium of) Thy Grandeur which prevails upon all things,

and through (the medium of) Thy Own self which will continue existing when all things will pass away (cease to exist),

and through (the medium of) Thy Names (attributes) which manifest Thy Power over all things,

and through (the medium of) Thy Knowledge which pervades all things,

and through the glory of Thy Person which illuminates all things,

2

O Thou (who are) the Light, O Thou (who are the most Holy) .

O Thou who existeth before the foremost things

(from time without beginning), O Thou who shalt exist after the last things will cease to exist (Thou art Eternal—no beginning and no end) .

3

my Lord! forgive my such sins as would disgrace virtue;

my Lord! forgive my such sins as would bring down retribution (from the Heavens) ;

my Lord! forgive my such sins as would change prosperity and happiness (into afflictions and sorrows) ;

my Lord! forgive my such sins as would intercept my invocations and prayers;

my Lord! forgive my such sins as would sup-press hope;

my Lord! forgive my such sins as would bring down afflictions;

my Lord! forgive all the sins that 1 have committed and all the vices that I am guilty of.

4

my Lord! I endeavour to achieve Thy favour through Thy praises and invocations to Thee; I pray to Thee to intercede Thyself on' my behalf; I entreat of Thine benevolence to grant me Thy nearness, to bestow on me the quality of feeling (truly) grateful to Thee and to inspire me to keen on remembering and invoking Thee.

my Lord! I entreat Thee begging submissively, humbly and meekly to treat me mercifully, to take pity on me, to make me contented, satisfied and pleased with what is allotted to me by Thee, and to keep me gentle and modest in all circumstances (in all phases of life) .

5

Lord! I beg Thee as one who is passing through extreme privations and in his misery supplicates his

needs to Thee, and (as one) whose cravings are great for the things which are Thine.

Lord! Great is Thy Kingdom, exalted is Thy please, inscrutable are Thy Ways, evident is Thy Authority, overwhelming is Thy Might, ever-operating (acting) is Thy Power and no escape is possible from Thy Domain.

6

Lord! except Thee I do not find any one (so kind as) to pardon my sins, to conceal my degradations (despicable actions) and to divert me (my mind) from vices to virtues.

7

There is no God but Thou, Glory and praise be to Thee, I have harmed myself (by foul deeds) , I have boldly taken to sins and vices as I was ignorant (of Thy Wrath and Power) and confident of my past prayers and invocations and Thy (constant) mercies and blessings on me (which I took for granted).

My God! O my Lord! How many of my vices hast Thou covered (from public gaze), how many calamities (descending upon me) hast Thou reduced the severity of; how many of my mistakes hast Thou corrected, how many misfortunes hast Thou averted (from me) how many elegant praises has Thou allowed to be propagated about me which I did not merit!

8

O my Lord! my trials and misfortunes are great. and my sorrow and sufferings are intense,

and my good deeds are few, and my manacles (liabilities and responsibilities) lie heavily upon me.

And inordinate (remote) desires keep me away even from lawful gains.

The world has deceived me with its vanities and my mind has deceived me with dishonesty and procrastination.

Therefore, my Lord, I implore Thee in the name of Thy

greatness not to let my sins, and vices hinder my prayers from access to Thy realm, and not to disgrace me by exposing my (hidden) sins and vices of which Thou hast knowledge, and not to hasten Thy retribution for the vices I have committed secretly and which were due to evil-mindedness, sinfulness, ignorance, lustfulness and negligence.

So my Lord (I crave Thee) for the sake of Thy Greatness under all (those) circumstances before giving and under all conditions be merciful unto me.

9

O my God! have I any one besides Thee, O my Lord! to whom can I turn in my hour of afflictions to relieve me of my sorrows and to put my affairs in order!

10

My God! My Master! Thy commandments came

into force for me (to obey) but I followed (evil) intentions of my (warped) mind, and I heeded not (those commandments) on account of allurements staged by my enemy who deceived me through my passions (evil desires) , and my ill luck also favoured him (my enemy) in this.

Thus I transgressed some of the bonds set by Thee (for human freedom) and I disobeyed some of Thy commands.

Praise be to Thee, my Lord! Thou hast proof against me in all these matters, and I have no argument (no reasoning) to protest against Thy Judgment and Thy Orders and Afflictions (sent down by Thee).

11

I return to Thee, my Lord, after having committed the sins of omission and commission against myself apologetic, repentant, broken-hearted, imploring forgiveness, begging pardon (for my sins) con-

fessing (my vices), submissive and admitting (my faults).

I see no escape from that which has been done by me, and I find no refuge to which I may turn except that Thou mayest (kindly) accept my excuse (plea).

And allow me to enter the realm of Thy Mercy.

12

O my Lord! accept my apology, and have pity on my intense sufferings, and set me free from the strong fetters (put on by my evil deeds) .

Lord! have mercy on the weakness of my body, and *on* the tenderness of my skin and on the brittleness of my bones.

O Thou! Who originated my creation (and then) granted me fame and honour, (Who) arranged for my upbringing and ensured my welfare and made provisions for my food, as Thou hast been generous

to me from the very beginning of my life, please continue Thy Favours and Blessings as before.

13

O my God! O my Master! wilt Thou see me punished in Thy hell after I have faithfully believed in Thy Unity?

And when my heart has been truly and loyally filled with knowledge about Thee?

And when my tongue has persistently praised Thee and repeated Thy name, and I have conscientiously, faithfully, and constantly loved Thee, and after sincere confessions (of my sins and vices) and after the moving and humble entreaties made by me?

No, My Lord! such an action is far from Thee, Thou art far too kind and generous to lay waste one whom Thou has nourished, maintained and supported or drive away from Thyself one whom Thou hat kept under Thy protection,

or to scare away one whom Thou has given shelter, or to abandon one to afflictions and trials whom Thou hast protected and hast shown Kindness and Mercy.

14

O my Master! My God and my Lord! I can never believe that Thou wilt empower the fire (of hell) to burn the faces which have submissively bowed in prostration before Thy Greatness.

Or (Thou wilt burn in the fire of hell) the tongues which have sincerely declared Thy Unity and have been always thankful (for Kindness and Mercy).

Or (Thou wilt permit the fires of hell to consume) the hearts which have acknowledged Thy Divinity with conviction,

Or (Thou wilt allow to be cremated in hell) the minds which have gathered such knowledge about Thee as to feel humble and submissive before Thee.

Or (Thou wilt consent to consumption by fire in hell) of bodies whose endeavours, wherever they lived, were directed towards obedience and service to Thee and which have exerted themselves with deserving humility to seek Thy Forgiveness.

Such an attitude can never be expected of Thee (O my God) nor Thy Kindness and Grace will allow me to hold such a belief, 0 Generous One!

15

O Lord! Thou art aware of my weakness to bear even minor afflictions and calamities of this world or their consequences, and also of adversities which befall men inhabiting this world, though all those trials and afflictions are momentary, short lived and transient.

(Lord!) How can I bear the retributions and the punishments of the hereafter which are enormous and of intensive sufferings, of prolonged period or of perpetual duration, and which shall never be re-

duced or alleviated for those who deserve these punishments; because those retributions will be the result of Thy Wrath, Thy Punishment and Thy Anger which neither the heavens nor the earth can with-stand and bear.

O my Lord! how can I, a weak, insignificant, humble, poor, and destitute creature of Thine bear them?

16

O my God! My Lord! My King and my Master! about how many things (of hell) shall I complain to Thee and about how many shall I bewail and weep;

About the pain and pangs of punishment and its intensity or about the prolongation of sufferings and their duration.

Because, my Lord! if Thou wilt submit me to the penalties (of Hell) together with Thy enemies and cast me with those who deserved those punishments,

and if Thou wilt separate me from Thy friends and from those who love Thee, I realise that Thou hast the right to do so, but my God, my Lord and my Master! (please let me submit that) though I may patiently bear Thy punishments, how can I calmly accept the separation from Thee (Thy Grace and Mercy?)

(And) please Lord, let me submit that though I may patiently endure the scorching fire of Thy hell, yet how can I resign myself to the denial of Thy pity and clemency; how can I remain in the fire (of hell) while I have hopes of Thy forgiveness?

17

Truly do I swear by my honour, O my Lord and O my Master that, if Thou wilt allow my power of speech to be retained by me, I will, from amongst the inmates (of hell) , cry out unto Thee with the cry of those who have faith in Thy Kindness and Compassion.

And I shall loudly beseech Thee for help and

mercy with the voice of those who shriek for succour, and I shall lament like those who are desperately in need of Thy help, and I shall keep on calling unto Thee; "Where art Thou, 0 Friend of the believers! 0 (Thou who art) the last hope and re-sort of those who have faith in Thy Clemency and Kindness; 0 the Helper of those who seek Thy help! 0 (Thou who art) dear to the hearts of those who truly believe in Thee and 0 (Thou who art) the Lord of the Universe."

Seest Thou my plight, O my Lord! Glory and Praise be unto Thee, Thou wilt be hearing from in-side hell the voice of Thy humble creature (myself) who is thrown in there in punishment for his disobedience and who tastes the chastisements (of hell) for his sins, and who is confined within its layers because of his crimes and vices and who cries to Thee (my Lord) with the voice of one who has faith in Thy Mercy and calls out to Thee in the language of those who believe in Thy Unity, and who seeks Thy Grace and Help (with a firm belief) in Thy Authority and Lordship.

18

O my Lord!

How could he remain in the abode of chastisement who puts his confidence in Thy past Forbearance and Clemency?

How could the fire of hell hurt him who has hope in Thy Kindness and Compassion?

How could the flames of hell burn anybody while Thou hearest his voice and seest his plight?

How could the roaring (fires) of hell terrify any-one whose weaknesses Thou art aware of?

How can he, whose sincerity is known to Thee, be tossed into the layers of hell?

How can the flames of hell torture him who keeps on calling Thee as his Lord?

How is it possible that while a person has faith in Thy Kindness and Mercy to set him free from

hell, Thou shouldst abandon him there?

No, my Lord! nobody can believe Thee to be thus, neither Thy Grace has such a reputation, nor has' Thou through Goodness and Clemency ever dealt in this way with those who have faith in Thy Unity.

19

I am positively certain (my Lord) that hadst Thou not ordained punishment for those who disbelieve in Thee, and hadst Thou not decreed Thy enemies to remain in hell, Thou wouldst have turned the fire of hell cold and pleasant, and it (the burning and blazing hell) would never have become an abode or a halting place for any one.

But sanctified be Thy names, Thou hast sworn to fill hell with all the. disbelievers from amongst the 'inns and mankind and to throw in it (hell) all Thy enemies (and to keep them there) forever.

Thou, exalted be Thy praise, bath said in the be-

ginning and, out of Thy Generosity and Kindness hath come to the generous decision that faithful followers (of Thy Orders) can never be (treated) like those who are sinners.

20

my Lord! My Master!

I, therefore, implore Thee by that Power and Might which Thou possesseth and by that faith of Thine (not to treat alike the good and bad) which Thou hast finalised and ordained and thereby hath overpowered those upon whom Thou hast imposed it, to forgive tonight and during this very hour all the transgressions that I am guilty of,

All the sins that I have committed, all the vices that I have kept secret and all the evil deeds that I have done, which I may have done secretly or openly, and which I may have tried to keep hidden or may have committed publicly, and all my evil actions that Thou hast ordered the two immaculate

(and accurate) Scribes to not down, they are appointed by Thee to keep a correct record of all of my actions and to act along with the limbs of my body as witnesses to all of my doings and beside them all Thou (my Lord) doeth. keep a watch over me.

And Thou knowest the things which have been hidden from them, but hast through Thy Mercy kept my vices secret (from everybody) and through Thy Kindness drawn a curtain over them.

And I pray to Thee (my Lord) to increase my share in all the good that Thou dost bestow; and all the favours that Thou dost grant; all the virtues that Thou dost allow to be known everywhere; all the sustenance and livelihood that Thou dost distribute (in greater and greater quantities) ;

All the sins that Thou dost forgive and all the vices that Thou dost cover up.

21

O Lord! O Lord! O Lord!

O my God! my Lord! my King!

O Master of my freedom! O Thou! who holdeth my destiny and art aware of my suffering and my poverty, O Thou! who knoweth my destitution and starvation, O Lord! O Lord! O Lord!

I beseech Thee by Thy Glory and Thy Honour, by Thy Supremely high attributes and Thy Names to make me busy day and night with Thy Remembrance, engaged in serving Thee (Thy Cause) and to let my deeds be such as to be acceptable to Thee, so much so that all my actions and offerings (prayers) may be transformed into one continuous and sustained effort and my life may take the form of constant and perpetual service to Thee (Thy Cause) .

22

O My Master! O Thou! on whom I rely, O Thou!

unto whom I supplicate about (the miseries and sufferings of) my life.

O my Lord! my Lord! my Lord!

Strengthen my limbs for Thy service and sustain my' strength and perseverance to continue it.

(Lord) Grant me that I may continuously endeavour to keep Thy fear (in my mind) and to be occupied constantly in Thy service,

till I can successfully compete (with nose striving) to reach Thee (Thy Grace) faster and quicker than the ones who are in the first rank; and I may has-ten with those who eagerly surge to be near Thee, so that I may be as close to Thee as those sincere ones who are attained Thy nearness, and I may on fearing Thee like those sincere believers who constantly keep Thy fear in their minds and thus I may join the assemblage of the faithful (gathered) near Thee.

0 Allah, (please) let ill befall on him who wishes

me ill, (please) bring distress to him who plots against me.

And assign unto me a place in Thy presence with the best of Thy servants whose place is nearest to Thee. for verily that position cannot be attained except through Thy Favour.

Lord! please treat me benevolently and through Thy Greatness extend Thy Favour towards me, and through Thy Mercy protect me and let my tongue be constantly busy in Thy Remembrance and let my heart be filled with Thy love and be kind to me with Gracious acceptance ,of my service and prayers), and weaken the force and intensity of my vices and forgive my evil doings.

For verily, Thou hast ordained that Thy creatures should obey Thee and hast bidden them to pray unto Thee and hast assured their acceptance.

24

So, my Lord! I have fixed my gaze upon Thee

and my Lord! I have extended my hands (in supplications) towards Thee.

Therefore, for the sake of Thy Honour accept my prayers and allow me to attain my objective; and by Thy Favour (I implore Thee) do not frustrate my hopes, and thoroughly protect me from the enmity and malice of my foes, from among the Jinn and mankind.

O Thou! Who art readily pleased, forgive one who owes nothing but prayers, verily Thou doest what Thou wilt.

O Thou! Whose name is the remedy (for all ills) and whose Remembrance is a sure cure for all ailments, and whose obedience will make one independent of all, have Mercy on one whose only asset is his hope (in Thy Kindness and Mercy) and whose only armament is supplication to Thee.

O Thou! Who bestoweth cure and happiness, Who granteth remedy and blessings and Who war-

deth off misfortunes, O Light Who illuminateth those who are in darkness (of sins and sorrows), O Omniscient! Who knoweth without (acquisition of) learning, bless Muhammad and the descendants of Muhammad and do that unto me which befitteth Thee (Thy Mercy, Kindness and Grace) .

And my Lord! bless Muhammad and the blessed leaders amongst his descendants and bestow upon them peace and tranquillity to the utmost extent that Thou canst.

دُعَاءُ كُمِيلٍ

الدعاء المعروف بدعاء كميل وهو من تعليم الإمام أمير المؤمنين علي بن ابي طالب
على أبنائه وعليه السلام لكميل بن زياد عليه الرحمة يقرء ليلة النصف من شعبان وكل ليلة جمعة

اللّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ وَبِقُوَّتِكَ الَّتِي
قَهَرْتَ بِهَا كُلَّ شَيْءٍ وَخَضَعَ لَهَا كُلُّ شَيْءٍ وَذَلَّ لَهَا كُلُّ شَيْءٍ وَبِجَبَرُوتِكَ
الَّتِي غَلَبْتَ بِهَا كُلَّ شَيْءٍ وَبِعِزَّتِكَ الَّتِي لا يَقُومُ لَهَا شَيْءٌ وَبِعَظَمَتِكَ
الَّتِي مَلَأَتْ كُلَّ شَيْءٍ وَبِسُلْطَانِكَ الَّذِي عَلا كُلَّ شَيْءٍ وَبِوَجْهِكَ الْبَاقِي
بَعْدَ فَنَاءِ كُلِّ شَيْءٍ وَبِأَسْمَائِكَ الَّتِي مَلَأَتْ أَرْكَانَ كُلِّ شَيْءٍ وَبِعِلْمِكَ
الَّذِي أَحَاطَ بِكُلِّ شَيْءٍ وَبِنُورِ وَجْهِكَ الَّذِي أَضَاءَ لَهُ كُلُّ شَيْءٍ
يَا نُورُ يَا قُدُّوسُ يَا أَوَّلَ الْأَوَّلِينَ وَيَا آخِرَ الْآخِرِينَ اللّهُمَّ اغْفِرْ لِيَ الذُّنُوبَ
الَّتِي تَهْتِكُ الْعِصَمَ اللّهُمَّ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُنْزِلُ النِّقَمَ اللّهُمَّ
اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ اللّهُمَّ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَحْبِسُ
الدُّعَاءَ اللّهُمَّ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلاءَ اللّهُمَّ اغْفِرْ لِي كُلَّ
ذَنْبٍ أَذْنَبْتُهُ وَكُلَّ خَطِيئَةٍ أَخْطَأْتُهَا اللّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِذِكْرِكَ
وَأَسْتَشْفِعُ بِكَ إِلَى نَفْسِكَ وَأَسْأَلُكَ بِجُودِكَ أَنْ تُدْنِيَنِي مِنْ قُرْبِكَ وَأَنْ
تُوزِعَنِي شُكْرَكَ وَأَنْ تُلْهِمَنِي ذِكْرَكَ اللّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ خَاضِعٍ
مُتَذَلِّلٍ خَاشِعٍ أَنْ تُسَامِحَنِي وَتَرْحَمَنِي وَتَجْعَلَنِي بِقِسْمِكَ رَاضِياً قَانِعاً وَفِي

جميع الأحوال متواضعاً اللهم وأسألك سؤال من اشتدت فاقته
وأنزل بك عند الشدائد حاجته وعظم في ما عندك رغبته اللهم
عظم سلطانك وعلا مكانك وخفي مكرك وظهر أمرك وغلب قهرك
وجرت قدرتك ولا يمكن الفرار من حكومتك اللهم لا أجد لذنوبي
غافراً ولا لقبائحي ساتراً ولا لشيء من عملي القبيح بالحسن مبدلاً
غيرك لا إله إلا أنت سبحانك وبحمدك ظلمت نفسي وتجرأت بجهلي
وسكنت إلى قديم ذكرك لي ومنك علي اللهم مولاي كم من
قبيح سترته وكم من فادح من البلاء أقلته وكم من عثار وقيته
وكم من مكروه دفعته وكم من ثناء جميل لست أهلاً له نشرته اللهم
عظم بلائي وأفرط بي سوء حالي وقصرت بي أعمالي وقعدت بي أغلالي
وحبسني عن نفعي بعد أملي وخدعتني الدنيا بغرورها ونفسي
بجنايتها ومطالي يا سيدي فأسألك أن لا يحجب عنك دعائي سوء
عملي وفعالي ولا تفضحني بخفي ما اطلعت عليه من سري ولا
تعاجلني بالعقوبة على ما عملته في خلواتي من سوء فعلي وإسائتي
ودوام تفريطي وجهالتي وكثرة شهواتي وغفلتي وكن اللهم بعزتك
لي في كل الأحوال رؤوفاً وعلي في جميع الأمور عطوفاً إلهي وربي

مَنْ لِي غَيْرُكَ أَسْأَلُهُ كَشْفَ ضُرِّي وَالنَّظَرَ فِي أَمْرِي إِلٰهِي وَمَوْلاَيَ أَجْرَيْتَ
عَلَيَّ حُكْماً اتَّبَعْتُ فِيهِ هَوَى نَفْسِي وَلَمْ أَحْتَرِسْ فِيهِ مِنْ تَزْيِينِ عَدُوِّي
فَغَرَّنِي بِمَا أَهْوَى وَأَسْعَدَهُ عَلَى ذٰلِكَ الْقَضَاءُ فَتَجَاوَزْتُ بِمَا جَرَى عَلَيَّ
مِنْ ذٰلِكَ بَعْضَ حُدُودِكَ وَخَالَفْتُ بَعْضَ أَوَامِرِكَ فَلَكَ الْحَمْدُ عَلَيَّ فِي
جَمِيعِ ذٰلِكَ وَلاَ حُجَّةَ لِي فِيمَا جَرَى عَلَيَّ فِيهِ قَضَاؤُكَ وَأَلْزَمَنِي حُكْمُكَ وَ
بَلاَؤُكَ وَقَدْ أَتَيْتُكَ يَا إِلٰهِي بَعْدَ تَقْصِيرِي وَإِسْرَافِي عَلَى نَفْسِي مُعْتَذِراً
نَادِماً مُنْكَسِراً مُسْتَقِيلاً مُسْتَغْفِراً مُنِيباً مُقِرّاً مُذْعِناً مُعْتَرِفاً لاَ أَجِدُ مَفَرّاً مِمَّا
كَانَ مِنِّي وَلاَ مَفْزَعاً أَتَوَجَّهُ إِلَيْهِ فِي أَمْرِي غَيْرَ قَبُولِكَ عُذْرِي وَإِدْخَالِكَ
إِيَّايَ فِي سَعَةِ رَحْمَتِكَ اَللّٰهُمَّ فَاقْبَلْ عُذْرِي وَارْحَمْ شِدَّةَ ضُرِّي
وَفُكَّنِي مِنْ شَدِّ وَثَاقِي يَا رَبِّ ارْحَمْ ضَعْفَ بَدَنِي وَرِقَّةَ جِلْدِي وَدِقَّةَ
عَظْمِي يَا مَنْ بَدَءَ خَلْقِي وَذِكْرِي وَتَرْبِيَتِي وَبِرِّي وَتَغْذِيَتِي هَبْنِي
لِابْتِدَاءِ كَرَمِكَ وَسَالِفِ بِرِّكَ بِي يَا إِلٰهِي وَسَيِّدِي وَرَبِّي أَتُرَاكَ مُعَذِّبِي
بِنَارِكَ بَعْدَ تَوْحِيدِكَ وَبَعْدَ مَا انْطَوَى عَلَيْهِ قَلْبِي مِنْ مَعْرِفَتِكَ
وَلَهِجَ بِهِ لِسَانِي مِنْ ذِكْرِكَ وَاعْتَقَدَهُ ضَمِيرِي مِنْ حُبِّكَ وَبَعْدَ صِدْقِ
اعْتِرَافِي وَدُعَائِي خَاضِعاً لِرُبُوبِيَّتِكَ هَيْهَاتَ أَنْتَ أَكْرَمُ مِنْ أَنْ تُضَيِّعَ
مَنْ رَبَّيْتَهُ أَوْ تُبْعِدَ مَنْ أَدْنَيْتَهُ أَوْ تُشَرِّدَ مَنْ آوَيْتَهُ أَوْ تُسَلِّمَ إِلَى

البلاء من كنفه ورحمته وليت شعري يا سيدي وإلهي ومولاي
أتسلط النار على وجوه خرت لعظمتك ساجدة وعلى ألسن نطقت
بتوحيدك صادقة وبشكرك مادحة وعلى قلوب اعترفت بإلهيتك
محققة وعلى ضمائر حوت من العلم بك حتى صارت خاشعة وعلى
جوارح سعت إلى أوطان تعبدك طائعة وأشارت باستغفارك
مذعنة ما هكذا الظن بك ولا أخبرنا بفضلك عنك يا كريم يا رب
وأنت تعلم ضعفي عن قليل من بلاء الدنيا وعقوباتها وما يجري فيها
من المكاره على أهلها على أن ذلك بلاء ومكروه قليل مكثه يسير
بقاؤه قصير مدته فكيف احتمالي لبلاء الآخرة وجليل وقوع المكاره
فيها وهو بلاء تطول مدته ويدوم مقامه ولا يخفف عن أهله لأنه
لا يكون إلا عن غضبك وانتقامك وسخطك وهذا ما لا تقوم له السماوات
والأرض يا سيدي فكيف لي وأنا عبدك الضعيف الذليل الحقير المسكين
المستكين يا إلهي وربي وسيدي ومولاي لأي الأمور إليك أشكو ولما منها
أضج وأبكي لأليم العذاب وشدته أم لطول البلاء ومدته فلئن صيرتني
للعقوبات مع أعدائك وجمعت بيني وبين أهل بلائك وفرقت بيني
وبين أحبائك وأوليائك فهبني يا إلهي وسيدي ومولاي وربي صبرت

عَلى عَذابِكَ فَكَيْفَ أَصْبِرُ عَلى فِراقِكَ وَهَبْني يا إِلهي صَبَرْتُ عَلى حَرِّ نارِكَ
فَكَيْفَ أَصْبِرُ عَنِ النَّظَرِ إِلى كَرامَتِكَ أَمْ كَيْفَ أَسْكُنُ فِي النّارِ وَرَجائي
عَفْوُكَ فَبِعِزَّتِكَ يا سَيِّدي وَمَوْلايَ أُقْسِمُ صادِقاً لَئِنْ تَرَكْتَني ناطِقاً
لَأَضِجَّنَّ إِلَيْكَ بَيْنَ أَهْلِها ضَجيجَ الْآمِلينَ وَلَأَصْرُخَنَّ إِلَيْكَ صُراخَ الْمُسْتَصْرِخينَ
وَلَأَبْكِيَنَّ عَلَيْكَ بُكاءَ الْفاقِدينَ وَلَأُنادِيَنَّكَ أَيْنَ كُنْتَ يا وَلِيَّ الْمُؤْمِنينَ
يا غايَةَ آمالِ الْعارِفينَ يا غِياثَ الْمُسْتَغيثينَ يا حَبيبَ قُلُوبِ الصّادِقينَ
وَيا إِلهَ الْعالَمينَ أَفَتُراكَ سُبْحانَكَ يا إِلهي وَبِحَمْدِكَ تَسْمَعُ فيها صَوْتَ عَبْدٍ مُسْلِمٍ
سُجِنَ فيها بِمُخالَفَتِهِ وَذاقَ طَعْمَ عَذابِها بِمَعْصِيَتِهِ وَحُبِسَ بَيْنَ أَطْباقِها
بِجُرْمِهِ وَجَريرَتِهِ وَهُوَ يَضِجُّ إِلَيْكَ ضَجيجَ مُؤَمِّلٍ لِرَحْمَتِكَ وَيُناديكَ
بِلِسانِ أَهْلِ تَوْحيدِكَ وَيَتَوَسَّلُ إِلَيْكَ بِرُبُوبِيَّتِكَ يا مَوْلايَ فَكَيْفَ
يَبْقى فِي الْعَذابِ وَهُوَ يَرْجُو ما سَلَفَ مِنْ حِلْمِكَ أَمْ كَيْفَ تُؤْلِمُهُ النّارُ
وَهُوَ يَأْمُلُ فَضْلَكَ وَرَحْمَتَكَ أَمْ كَيْفَ يُحْرِقُهُ لَهيبُها وَأَنْتَ تَسْمَعُ صَوْتَهُ
وَتَرى مَكانَهُ أَمْ كَيْفَ يَشْتَمِلُ عَلَيْهِ زَفيرُها وَأَنْتَ تَعْلَمُ ضَعْفَهُ أَمْ كَيْفَ
يَتَغَلْغَلُ بَيْنَ أَطْباقِها وَأَنْتَ تَعْلَمُ صِدْقَهُ أَمْ كَيْفَ تَزْجُرُهُ زَبانِيَتُها
وَهُوَ يُناديكَ يا رَبَّهُ أَمْ كَيْفَ يَرْجُو فَضْلَكَ في عِتْقِهِ مِنْها فَتَتْرُكُهُ فيها هَيْهاتَ
ما ذلِكَ الظَّنُّ بِكَ وَلَا الْمَعْرُوفُ مِنْ فَضْلِكَ وَلا مُشْبِهٌ لِما عامَلْتَ بِهِ

الْمُوَحِّدِينَ مِنْ بِرِّكَ وَإِحْسانِكَ فَبِالْيَقِينِ أَقْطَعُ لَوْلا ما حَكَمْتَ بِهِ مِنْ
تَعْذِيبِ جاحِدِيكَ وَقَضَيْتَ بِهِ مِنْ إِخْلادِ مُعانِدِيكَ لَجَعَلْتَ النّارَ
كُلَّها بَرْداً وَسَلاماً وَما كانَ لِأَحَدٍ فِيها مَقَرّاً وَلا مُقاماً لكِنَّكَ تَقَدَّسَتْ
أَسْماؤُكَ أَقْسَمْتَ أَنْ تَمْلَأَها مِنَ الْكافِرِينَ مِنَ الْجِنَّةِ وَالنّاسِ أَجْمَعِينَ
وَأَنْ تُخَلِّدَ فِيها الْمُعانِدِينَ وَأَنْتَ جَلَّ ثَناؤُكَ قُلْتَ مُبْتَدِئاً وَتَطَوَّلْتَ
بِالْإِنْعامِ مُتَكَرِّماً أَفَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ إِلهِي وَ
سَيِّدِي فَأَسْأَلُكَ بِالْقُدْرَةِ الَّتِي قَدَّرْتَها وَبِالْقَضِيَّةِ الَّتِي حَتَمْتَها وَحَكَمْتَها
وَغَلَبْتَ مَنْ عَلَيْهِ أَجْرَيْتَها أَنْ تَهَبَ لِي فِي هذِهِ اللَّيْلَةِ وَفِي هذِهِ السّاعَةِ
كُلَّ جُرْمٍ أَجْرَمْتُهُ وَكُلَّ ذَنْبٍ أَذْنَبْتُهُ وَكُلَّ قَبِيحٍ أَسْرَرْتُهُ وَكُلَّ جَهْلٍ عَمِلْتُهُ
كَتَمْتُهُ أَوْ أَعْلَنْتُهُ أَخْفَيْتُهُ أَوْ أَظْهَرْتُهُ وَكُلَّ سَيِّئَةٍ أَمَرْتَ بِإِثْباتِهَا الْكِرامَ
الْكاتِبِينَ الَّذِينَ وَكَّلْتَهُمْ بِحِفْظِ ما يَكُونُ مِنِّي وَجَعَلْتَهُمْ شُهُوداً عَلَيَّ مَعَ
جَوارِحِي وَكُنْتَ أَنْتَ الرَّقِيبَ عَلَيَّ مِنْ وَرائِهِمْ وَالشّاهِدَ لِما خَفِيَ عَنْهُمْ
وَبِرَحْمَتِكَ أَخْفَيْتَهُ وَبِفَضْلِكَ سَتَرْتَهُ وَأَنْ تُوَفِّرَ حَظِّي مِنْ كُلِّ خَيْرٍ أَنْزَلْتَهُ
أَوْ إِحْسانٍ فَضَّلْتَهُ أَوْ بِرٍّ نَشَرْتَهُ أَوْ رِزْقٍ بَسَطْتَهُ أَوْ ذَنْبٍ تَغْفِرُهُ أَوْ
خَطَإٍ تَسْتُرُهُ يا رَبِّ يا رَبِّ يا رَبِّ يا إِلهِي وَسَيِّدِي وَمَوْلايَ وَمالِكَ
رِقِّي يا مَنْ بِيَدِهِ ناصِيَتِي يا عَلِيماً بِضُرِّي وَمَسْكَنَتِي يا خَبِيراً بِفَقْرِي وَفاقَتِي

يَارَبِّ يَارَبِّ أَسْأَلُكَ بِحَقِّكَ وَقُدْسِكَ وَأَعْظَمِ صِفَاتِكَ وَ
أَسْمَائِكَ أَنْ تَجْعَلَ أَوْقَاتِي مِنَ اللَّيْلِ وَالنَّهَارِ بِذِكْرِكَ مَعْمُورَةً وَبِخِدْمَتِكَ
مَوْصُولَةً وَأَعْمَالِي عِنْدَكَ مَقْبُولَةً حَتَّى تَكُونَ أَعْمَالِي وَأَوْرَادِي كُلُّهَا
وِرْداً وَاحِداً وَحَالِي فِي خِدْمَتِكَ سَرْمَداً يَا سَيِّدِي يَا مَنْ عَلَيْهِ مُعَوَّلِي
يَا مَنْ إِلَيْهِ شَكَوْتُ أَحْوَالِي يَارَبِّ يَارَبِّ قَوِّ عَلَى خِدْمَتِكَ
جَوَارِحِي وَاشْدُدْ عَلَى الْعَزِيمَةِ جَوَانِحِي وَهَبْ لِيَ الْجِدَّ فِي خَشْيَتِكَ
وَالدَّوَامَ فِي الْاِتِّصَالِ بِخِدْمَتِكَ حَتَّى أَسْرَحَ إِلَيْكَ فِي مَيَادِينِ السَّابِقِينَ
وَأُسْرِعَ إِلَيْكَ فِي الْبَارِزِينَ وَأَشْتَاقَ إِلَى قُرْبِكَ فِي الْمُشْتَاقِينَ وَأَدْنُوَ
مِنْكَ دُنُوَّ الْمُخْلِصِينَ وَأَخَافَكَ مَخَافَةَ الْمُوقِنِينَ وَأَجْتَمِعَ فِي جِوَارِكَ مَعَ
الْمُؤْمِنِينَ اللَّهُمَّ وَمَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ وَمَنْ كَادَنِي فَكِدْهُ وَاجْعَلْنِي
مِنْ أَحْسَنِ عَبِيدِكَ نَصِيباً عِنْدَكَ وَأَقْرَبِهِمْ مَنْزِلَةً مِنْكَ وَأَخَصِّهِمْ زُلْفَةً
لَدَيْكَ فَإِنَّهُ لَا يُنَالُ ذَلِكَ إِلَّا بِفَضْلِكَ وَجُدْ لِي بِجُودِكَ وَاعْطِفْ عَلَيَّ
بِمَجْدِكَ وَاحْفَظْنِي بِرَحْمَتِكَ وَاجْعَلْ لِسَانِي بِذِكْرِكَ لَهِجاً وَقَلْبِي بِحُبِّكَ
مُتَيَّماً وَمُنَّ عَلَيَّ بِحُسْنِ إِجَابَتِكَ وَأَقِلْنِي عَثْرَتِي وَاغْفِرْ زَلَّتِي فَإِنَّكَ قَضَيْتَ
عَلَى عِبَادِكَ بِعِبَادَتِكَ وَأَمَرْتَهُمْ بِدُعَائِكَ وَضَمِنْتَ لَهُمُ الْإِجَابَةَ فَإِلَيْكَ
يَارَبِّ نَصَبْتُ وَجْهِي وَإِلَيْكَ يَارَبِّ مَدَدْتُ يَدِي فَبِعِزَّتِكَ اسْتَجِبْ لِي

دُعائي وَبَلِّغْني مُنايَ وَلا تَقْطَعْ مِنْ فَضْلِكَ رَجائي وَاكْفِني شَرَّ
الْجِنِّ وَالْإِنْسِ مِنْ أَعْدائي يا سَريعَ الرِّضا إغْفِرْ لِمَنْ لا يَمْلِكُ إلَّا الدُّعاءَ
فَإنَّكَ فَعّالٌ لِما تَشاءُ يا مَنِ اسْمُهُ دَواءٌ وَذِكْرُهُ شِفاءٌ وَطاعَتُهُ غِنىً
إرْحَمْ مَنْ رَأْسُ مالِهِ الرَّجاءُ وَسِلاحُهُ الْبُكاءُ يا سابِغَ النِّعَمِ يا دافِعَ
النِّقَمِ يا نُورَ الْمُسْتَوْحِشينَ فِي الظُّلَمِ يا عالِماً لا يُعَلَّمُ صَلِّ عَلى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَافْعَلْ بي ما أَنْتَ أَهْلُهُ وَصَلَّى اللهُ عَلى رَسُولِهِ وَالْأَئِمَّةِ
الْمَيامينَ مِنْ آلِهِ وَسَلَّمَ تَسْليماً كَثيراً

مِنْ أَدْعِيَةِ
الصَّحِيفَةُ السَّجَّادِيَّةُ

-١-

(وكان من دعاءه عليه السلام لنفسه وأهل ولايته)

يَا مَنْ لَا تَنْقَضِي عَجَائِبُ عَظَمَتِهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاحْجُبْنَا
عَنِ الْإِلْحَادِ فِي عَظَمَتِكَ وَيَا مَنْ لَا تَنْتَهِي مُدَّةُ مُلْكِهِ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَاعْتِقْ رِقَابَنَا مِنْ نَقِمَتِكَ وَيَا مَنْ لَا تَفْنَى
خَزَائِنُ رَحْمَتِهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لَنَا نَصِيباً
فِي رَحْمَتِكَ وَيَا مَنْ تَنْقَطِعُ دُونَ رُؤْيَتِهِ الْأَبْصَارُ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَأَدْنِنَا إِلَى قُرْبِكَ وَيَا مَنْ تَصْغُرُ عِنْدَ خَطَرِهِ
الْأَخْطَارُ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكَرِّمْنَا عَلَيْكَ وَيَا مَنْ تَظْهَرُ
عِنْدَهُ بَوَاطِنُ الْأَخْبَارِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَفْضَحْنَا لَدَيْكَ
اللَّهُمَّ أَغْنِنَا عَنْ هِبَةِ الْوَهَّابِينَ بِهِبَتِكَ وَاكْفِنَا وَحْشَةَ الْقَاطِعِينَ
بِصِلَتِكَ حَتَّى لَا نَرْغَبَ إِلَى أَحَدٍ مَعَ بَذْلِكَ وَلَا نَسْتَوْحِشَ مِنْ
أَحَدٍ مَعَ فَضْلِكَ اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكِدْ لَنَا وَلَا تَكِدْ
عَلَيْنَا وَامْكُرْ لَنَا وَلَا تَمْكُرْ بِنَا وَأَدِلْ لَنَا وَلَا تُدِلْ مِنَّا اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَقِنَا مِنْكَ وَاحْفَظْنَا بِكَ وَاهْدِنَا إِلَيْكَ وَلَا
تُبَاعِدْنَا عَنْكَ إِنَّ مَنْ تَقِهِ يَسْلَمْ وَمَنْ تَهْدِهِ يَعْلَمْ وَمَنْ
تُقَرِّبْهُ إِلَيْكَ يَغْنَمْ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاكْفِنَا حَدَّ نَوَائِبِ

الزَّمَانِ وَشَرِّ مَصَائِدِ الشَّيْطَانِ وَمَرَارَةِ صَوْلَةِ السُّلْطَانِ
اللَّهُمَّ إِنَّمَا يَكْتَفِي الْمُكْتَفُونَ بِفَضْلِ قُوَّتِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاكْفِنَا وَإِنَّمَا يُعْطِي الْمُعْطُونَ مِنْ فَضْلِ جِدَتِكَ فَصَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَأَعْطِنَا وَإِنَّمَا يَهْتَدِي الْمُهْتَدُونَ بِنُورِ وَجْهِكَ
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاهْدِنَا اللَّهُمَّ إِنَّكَ مَنْ وَالَيْتَ لَمْ يَضْرُرْهُ
خِذْلَانُ الْخَاذِلِينَ وَمَنْ أَعْطَيْتَ لَمْ يَنْقُصْهُ مَنْعُ الْمَانِعِينَ
وَمَنْ هَدَيْتَ لَمْ يُغْوِهِ إِضْلَالُ الْمُضِلِّينَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَامْنَعْنَا بِعِزِّكَ مِنْ عِبَادِكَ وَأَغْنِنَا مِنْ غَيْرِكَ بِإِرْفَادِكَ وَاسْلُكْ
بِنَا سَبِيلَ الْحَقِّ بِإِرْشَادِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ
سَلَامَةَ قُلُوبِنَا فِي ذِكْرِ عَظَمَتِكَ وَفَرَاغَ أَبْدَانِنَا فِي شُكْرِ نِعْمَتِكَ وَ
انْطِلَاقَ أَلْسِنَتِنَا فِي وَصْفِ مِنَّتِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاجْعَلْنَا مِنْ دُعَاتِكَ الدَّاعِينَ إِلَيْكَ وَهُدَاتِكَ الدَّالِّينَ
عَلَيْكَ وَمِنْ خَاصَّتِكَ الْخَاصِّينَ لَدَيْكَ يَا أَرْحَمَ الرَّاحِمِينَ

-٧-

(وكان من دعاءه عليه السلام إذا عرضت له مهمة ونزلت به ملمة وعند الكرب)

يَا مَنْ تُحَلُّ بِهِ عُقَدُ الْمَكَارِهِ وَيَا مَنْ يُفْثَأُ بِهِ حَدُّ الشَّدَائِدِ
وَيَا مَنْ يُلْتَمَسُ مِنْهُ الْمَخْرَجُ إِلَى رَوْحِ الْفَرَجِ ذَلَّتْ لِقُدْرَتِكَ

الصِّعَابُ وَ تَسَبَّبَتْ بِلُطْفِكَ الْأَسْبَابُ وَجَرَى بِقُدْرَتِكَ
الْقَضَاءُ وَمَضَتْ عَلَى إِرَادَتِكَ الْأَشْيَاءُ فَهِيَ بِمَشِيَّتِكَ دُونَ
دُونَ قَوْلِكَ مُؤْتَمِرَةٌ وَبِإِرَادَتِكَ دُونَ نَهْيِكَ مُنْزَجِرَةٌ أَنْتَ
الْمَدْعُوُّ لِلْمُهِمَّاتِ وَأَنْتَ الْمَفْزَعُ فِي الْمُلِمَّاتِ لَا يَنْدَفِعُ مِنْهَا إِلَّا مَا
دَفَعْتَ وَلَا يَنْكَشِفُ مِنْهَا إِلَّا مَا كَشَفْتَ وَقَدْ نَزَلَ بِي يَا رَبِّ مَا قَدْ
تَكَأَّدَنِي ثِقْلُهُ وَأَلَمَّ بِي مَا قَدْ بَهَظَنِي حَمْلُهُ وَبِقُدْرَتِكَ أَوْرَدْتَهُ
عَلَيَّ وَبِسُلْطَانِكَ وَجَّهْتَهُ إِلَيَّ فَلَا مُصْدِرَ لِمَا أَوْرَدْتَ وَ لَا
صَارِفَ لِمَا وَجَّهْتَ وَلَا فَاتِحَ لِمَا أَغْلَقْتَ وَلَا مُغْلِقَ لِمَا فَتَحْتَ
وَلَا مُيَسِّرَ لِمَا عَسَّرْتَ وَلَا نَاصِرَ لِمَنْ خَذَلْتَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَافْتَحْ لِي يَا رَبِّ بَابَ الْفَرَجِ بِطَوْلِكَ وَاكْسِرْ عَنِّي سُلْطَانَ الْهَمِّ
بِحَوْلِكَ وَأَنِلْنِي حُسْنَ النَّظَرِ فِيمَا شَكَوْتُ وَأَذِقْنِي حَلَاوَةَ الصُّنْعِ
فِيمَا سَأَلْتُ وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً وَفَرَجاً هَنِيئاً وَاجْعَلْ لِي
مِنْ عِنْدِكَ مَخْرَجاً وَحِيّاً وَلَا تَشْغَلْنِي بِالْاهْتِمَامِ عَنْ تَعَاهُدِ فُرُوضِكَ
وَاسْتِعْمَالِ سُنَّتِكَ فَقَدْ ضِقْتُ لِمَا نَزَلَ بِي يَا رَبِّ ذَرْعاً وَامْتَلَأْتُ
بِحَمْلِ مَا حَدَثَ عَلَيَّ هَمّاً وَأَنْتَ الْقَادِرُ عَلَى كَشْفِ مَا مُنِيتُ بِهِ وَدَفْعِ مَا
وَقَعْتُ فِيهِ فَافْعَلْ بِي ذَلِكَ وَإِنْ لَمْ أَسْتَوْجِبْهُ مِنْكَ يَا ذَا الْعَرْشِ الْعَظِيمِ

-٣-

وكان من دعائه عليه السلام في الاستعاذة من المكاره وسيئ الأخلاق ومذام الأفعال

اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هَيَجَانِ الْحِرْصِ وَسَوْرَةِ الْغَضَبِ وَغَلَبَةِ
الْحَسَدِ وَضَعْفِ الصَّبْرِ وَقِلَّةِ الْقَنَاعَةِ وَشَكَاسَةِ الْخُلُقِ وَإِلْحَاحِ الشَّهْوَةِ
وَمَلَكَةِ الْحَمِيَّةِ وَمُتَابَعَةِ الْهَوَى وَمُخَالَفَةِ الْهُدَى وَسِنَةِ الْغَفْلَةِ
وَتَعَاطِي الْكُلْفَةِ وَإِيثَارِ الْبَاطِلِ عَلَى الْحَقِّ وَالْإِصْرَارِ عَلَى الْمَأْثَمِ وَاسْتِصْغَارِ
الْمَعْصِيَةِ وَاسْتِكْبَارِ الطَّاعَةِ وَمُبَاهَاةِ الْمُكْثِرِينَ وَالْإِزْرَاءِ بِالْمُقِلِّينَ
وَسُوءِ الْوِلَايَةِ لِمَنْ تَحْتَ أَيْدِينَا وَتَرْكِ الشُّكْرِ لِمَنِ اصْطَنَعَ الْعَارِفَةَ
عِنْدَنَا أَوْ أَنْ نَعْضُدَ ظَالِماً أَوْ نَخْذُلَ مَلْهُوفاً أَوْ نَرُومَ مَا لَيْسَ لَنَا بِحَقٍّ
أَوْ نَقُولَ فِي الْعِلْمِ بِغَيْرِ عِلْمٍ وَنَعُوذُ بِكَ أَنْ نَنْطَوِيَ عَلَى غِشِّ أَحَدٍ وَأَنْ
نُعْجِبَ بِأَعْمَالِنَا وَنَمُدَّ فِي آمَالِنَا وَنَعُوذُ بِكَ مِنْ سُوءِ السَّرِيرَةِ وَاحْتِقَارِ الصَّغِيرَةِ
وَأَنْ يَسْتَحْوِذَ عَلَيْنَا الشَّيْطَانُ أَوْ يَنْكُبَنَا الزَّمَانُ أَوْ يَتَهَضَّمَنَا السُّلْطَانُ وَ
نَعُوذُ بِكَ مِنْ تَنَاوُلِ الْإِسْرَافِ وَمِنْ فِقْدَانِ الْكَفَافِ وَنَعُوذُ بِكَ مِنْ
شَمَاتَةِ الْأَعْدَاءِ وَمِنَ الْفَقْرِ إِلَى الْأَكْفَاءِ وَمِنْ مَعِيشَةٍ فِي شِدَّةٍ وَمِيتَةٍ عَلَى
غَيْرِ عُدَّةٍ وَنَعُوذُ بِكَ مِنَ الْحَسْرَةِ الْعُظْمَى وَالْمُصِيبَةِ الْكُبْرَى وَأَشْقَى الشَّقَاءِ
وَسُوءِ الْمَآبِ وَحِرْمَانِ الثَّوَابِ وَحُلُولِ الْعِقَابِ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَأَعِذْنِي مِنْ كُلِّ ذٰلِكَ بِرَحْمَتِكَ وَجَمِيعَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَا أَرْحَمَ الرَّاحِمِينَ

-۴-

وكان من دعائه عليه السلام في اللجأ إلى الله تعالى

اللّهم إن تشأ تعف عنا فبفضلك وإن تشأ تعذبنا فبعدلك فسهل
لنا عفوك بمنك وأجرنا من عذابك بتجاوزك فإنه لا طاقة لنا
بعدلك ولا نجاة لأحد منا دون عفوك يا غني الأغنياء ها نحن
عبادك بين يديك وأنا أفقر الفقراء إليك فاجبر فاقتنا بوسعك ولا
تقطع رجاءنا بمنعك فتكون قد أشقيت من استسعد بك وحرمت من
استرفد فضلك فإلى من حينئذ منقلبنا عنك وإلى أين مذهبنا عن بابك
سبحانك نحن المضطرون الذين أوجبت إجابتهم وأهل السوء الذين
وعدت الكشف عنهم وأشبه الأشياء بمشيتك وأولى الأمور بك
في عظمتك رحمة من استرحمك وغوث من استغاث بك
فارحم تضرعنا إليك وأغننا إذ طرحنا أنفسنا بين يديك اللّهم إن
الشيطان قد شمت بنا إذ شايعناه على معصيتك فصل على محمد وآله
ولا تشمته بنا بعد تركنا إياه لك ورغبتنا عنه إليك

-۵-

وكان من دعائه عليه السلام في طلب الحوائج الى الله تعالى

اللّهم يا منتهى مطلب الحاجات ويا من عنده نيل الطلبات
ويا من لا يبيع نعمه بالأثمان ويا من لا يكدر عطاياه بالإمتنان

وَيَا مَنْ يُسْتَغْنَىٰ بِهِ وَلَا يُسْتَغْنَىٰ عَنْهُ وَيَا مَنْ يُرْغَبُ إِلَيْهِ وَلَا يُرْغَبُ
عَنْهُ وَيَا مَنْ لَا تُفْنِي خَزَائِنَهُ الْمَسَائِلُ وَيَا مَنْ لَا تُبَدِّلُ حِكْمَتَهُ الْوَسَائِلُ
وَيَا مَنْ لَا تَنْقَطِعُ عَنْهُ حَوَائِجُ الْمُحْتَاجِينَ وَيَا مَنْ لَا يُعَنِّيهِ دُعَاءُ الدَّاعِينَ
تَمَدَّحْتَ بِالْغَنَاءِ عَنْ خَلْقِكَ وَأَنْتَ أَهْلُ الْغِنَىٰ عَنْهُمْ وَنَسَبْتَهُمْ إِلَى
الْفَقْرِ وَهُمْ أَهْلُ الْفَقْرِ إِلَيْكَ فَمَنْ حَاوَلَ سَدَّ خَلَّتِهِ مِنْ عِنْدِكَ وَرَامَ
صَرْفَ الْفَقْرِ عَنْ نَفْسِهِ بِكَ فَقَدْ طَلَبَ حَاجَتَهُ فِي مَظَانِّهَا وَأَتَىٰ
طَلِبَتَهُ مِنْ وَجْهِهَا وَمَنْ تَوَجَّهَ بِحَاجَتِهِ إِلَىٰ أَحَدٍ مِنْ خَلْقِكَ أَوْ جَعَلَهُ
سَبَبَ نُجْحِهَا دُونَكَ فَقَدْ تَعَرَّضَ لِلْحِرْمَانِ وَاسْتَحَقَّ مِنْ عِنْدِكَ فَوْتَ
الْإِحْسَانِ اللَّهُمَّ وَلِي إِلَيْكَ حَاجَةٌ قَدْ قَصَّرَ عَنْهَا جُهْدِي وَتَقَطَّعَتْ
دُونَهَا حِيَلِي وَسَوَّلَتْ لِي نَفْسِي رَفْعَهَا إِلَىٰ مَنْ يَرْفَعُ حَوَائِجَهُ إِلَيْكَ
وَلَا يَسْتَغْنِي فِي طَلِبَاتِهِ عَنْكَ وَهِيَ زَلَّةٌ مِنْ زَلَلِ الْخَاطِئِينَ وَعَثْرَةٌ مِنْ
عَثَرَاتِ الْمُذْنِبِينَ ثُمَّ انْتَبَهْتُ بِتَذْكِيرِكَ لِي مِنْ غَفْلَتِي وَنَهَضْتُ بِتَوْفِيقِكَ
مِنْ زَلَّتِي وَرَجَعْتُ وَنَكَصْتُ بِتَسْدِيدِكَ عَنْ عَثْرَتِي وَقُلْتُ سُبْحَانَ رَبِّي
كَيْفَ يَسْأَلُ مُحْتَاجٌ مُحْتَاجاً وَأَنَّىٰ يَرْغَبُ مُعْدِمٌ إِلَىٰ مُعْدِمٍ فَقَصَدْتُكَ
يَا إِلٰهِي بِالرَّغْبَةِ وَأَوْفَدْتُ عَلَيْكَ رَجَائِي بِالثِّقَةِ بِكَ وَعَلِمْتُ أَنَّ كَثِيرَ
مَا أَسْأَلُكَ يَسِيرٌ فِي وُجْدِكَ وَأَنَّ خَطِيرَ مَا أَسْتَوْهِبُهُ حَقِيرٌ فِي وُسْعِكَ

وَأَنَّ كَرَمَكَ لا يَضِيقُ عَنْ سُؤَالِ أَحَدٍ وَأَنَّ يَدَكَ بِالْعَطَايَا أَعْلَى مِنْ كُلِّ يَدٍ اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاحْمِلْنِي بِكَرَمِكَ عَلَى التَّفَضُّلِ وَلا تَحْمِلْنِي بِعَدْلِكَ عَلَى الاسْتِحْقَاقِ فَمَا أَنَا بِأَوَّلِ رَاغِبٍ رَغِبَ إِلَيْكَ فَأَعْطَيْتَهُ وَهُوَ يَسْتَحِقُّ الْمَنْعَ وَلا بِأَوَّلِ سَائِلٍ سَأَلَكَ فَأَفْضَلْتَ عَلَيْهِ وَهُوَ يَسْتَوْجِبُ الْحِرْمَانَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكُنْ لِدُعَائِي مُجِيباً وَمِنْ نِدَائِي قَرِيباً وَلِتَضَرُّعِي رَاحِماً وَلِصَوْتِي سَامِعاً وَلا تَقْطَعْ رَجَائِي عَنْكَ وَلا تَبُتَّ سَبَبِي مِنْكَ وَلا تُوَجِّهْنِي فِي حَاجَتِي هَذِهِ وَغَيْرِهَا إِلَى سِوَاكَ وَتَوَلَّنِي بِنُجْحِ طَلِبَتِي وَقَضَاءِ حَاجَتِي وَنَيْلِ سُؤْلِي قَبْلَ زَوَالِي عَنْ مَوْقِفِي هَذَا بِتَيْسِيرِكَ لِيَ الْعَسِيرَ وَحُسْنِ تَقْدِيرِكَ لِي فِي جَمِيعِ الأُمُورِ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ صَلاةً دَائِمَةً نَامِيَةً لا انْقِطَاعَ لأَبَدِهَا وَلا مُنْتَهَى لأَمَدِهَا وَاجْعَلْ ذَلِكَ عَوْناً لِي وَسَبَباً لِنَجَاحِ طَلِبَتِي إِنَّكَ وَاسِعٌ كَرِيمٌ وَمِنْ حَاجَتِي يَا رَبِّ كَذَا وَكَذَا وتذكر حاجتك ثم تسجد وتقول في سجودك : فَضْلُكَ آنَسَنِي وَإِحْسَانُكَ دَلَّنِي فَأَسْأَلُكَ بِكَ وَبِمُحَمَّدٍ وَآلِهِ صَلَوَاتُكَ عَلَيْهِمْ أَنْ لا تَرُدَّنِي خَائِباً

-٦-

(وكان من دعائه عليه السلام اذا استقال من ذنوبه او تضرع في طلب العفو عن عيوبه)

اللَّهُمَّ يَا مَنْ بِرَحْمَتِهِ يَسْتَغِيثُ الْمُذْنِبُونَ وَيَا مَنْ إِلَى ذِكْرِ إِحْسَانِهِ

يَفْزَعُ الْمُضْطَرُّونَ وَيَا مَنْ لِخِيفَتِهِ يَنْتَحِبُ الْخَاطِئُونَ يَا أُنْسَ كُلِّ مُسْتَوْحِشٍ
غَرِيبٍ وَيَا فَرَجَ كُلِّ مُحْتَاجٍ طَرِيدٍ أَنْتَ الَّذِي وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً
وَعِلْماً وَأَنْتَ الَّذِي جَعَلْتَ لِكُلِّ مَخْلُوقٍ فِي نِعَمِكَ سَهْماً وَأَنْتَ الَّذِي عَفْوُهُ
أَعْلَى مِنْ عِقَابِهِ وَأَنْتَ الَّذِي تَسْعَى رَحْمَتُهُ أَمَامَ غَضَبِهِ وَأَنْتَ الَّذِي
عَطَاؤُهُ أَكْثَرُ مِنْ مَنْعِهِ وَأَنْتَ الَّذِي اتَّسَعَ الْخَلَائِقُ كُلُّهُمْ فِي وُسْعِهِ وَأَنْتَ الَّذِي
وَأَنْتَ الَّذِي لَا يَرْغَبُ فِي جَزَاءِ مَنْ أَعْطَاهُ وَأَنْتَ الَّذِي لَا يُفْرِطُ فِي عِقَابِ مَنْ
عَصَاهُ وَأَنَا يَا إِلٰهِي عَبْدُكَ الَّذِي أَمَرْتَهُ بِالدُّعَاءِ فَقَالَ لَبَّيْكَ وَسَعْدَيْكَ هَا أَنَا ذَا
يَا رَبِّ مَطْرُوحٌ بَيْنَ يَدَيْكَ أَنَا الَّذِي أَوْقَرَتِ الْخَطَايَا ظَهْرَهُ وَأَنَا الَّذِي أَفْنَتِ الذُّنُوبُ
عُمُرَهُ وَأَنَا الَّذِي بِجَهْلِهِ عَصَاكَ وَلَمْ تَكُنْ أَهْلاً مِنْهُ لِذَاكَ هَلْ أَنْتَ يَا إِلٰهِي رَاحِمٌ
مَنْ دَعَاكَ فَأُبْلِغَ فِي الدُّعَاءِ أَمْ أَنْتَ غَافِرٌ لِمَنْ بَكَاكَ فَأُسْرِعَ فِي الْبُكَاءِ أَمْ
أَنْتَ مُتَجَاوِزٌ عَمَّنْ عَفَّرَ لَكَ وَجْهَهُ تَذَلُّلاً أَمْ أَنْتَ مُغْنٍ عَمَّنْ شَكَا إِلَيْكَ
فَقْرَهُ تَوَكُّلاً إِلٰهِي لَا تُخَيِّبْ مَنْ لَا يَجِدُ مُعْطِياً غَيْرَكَ وَلَا تَخْذُلْ مَنْ لَا يَسْتَغْنِي
عَنْكَ بِأَحَدٍ دُونَكَ إِلٰهِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تُعْرِضْ عَنِّي وَقَدْ أَقْبَلْتُ
عَلَيْكَ وَلَا تَحْرِمْنِي وَقَدْ رَغِبْتُ إِلَيْكَ وَلَا تَجْبَهْنِي بِالرَّدِّ وَقَدِ انْتَصَبْتُ بَيْنَ
يَدَيْكَ أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْحَمْنِي
وَأَنْتَ الَّذِي سَمَّيْتَ نَفْسَكَ بِالْعَفْوِ فَاعْفُ عَنِّي قَدْ تَرَى يَا إِلٰهِي فَيْضَ دَمْعِي

من خيفتك ووجيب قلبي من خشيتك وانتقاض جوارحي من هيبتك
كل ذلك حياءً منك لسوء عملي ولذلك خمد صوتي عن الجأر إليك
وكلّ لساني عن مناجاتك يا إلهي فلك الحمد فكم من عائبة سترتها عليّ
فلم تفضحني وكم من ذنب غطيته عليّ فلم تشهرني وكم من شائبة ألممت
بها فلم تهتك عني سترها ولم تقلدني مكروه شنارها ولم تبد سوءاتها لمن
يلتمس معايبي من جيرتي وحسدة نعمتك عندي ثم لم ينهني ذلك عن أن
جريت إلى سوء ما عهدت مني فمن أجهل مني يا إلهي برشده ومن أغفل مني
عن حظه ومن أبعد مني من استصلاح نفسه حين أنفق ما أجريت عليّ
من رزقك فيما نهيتني عنه من معصيتك ومن أبعد غوراً في الباطل
وأشد إقداماً على السوء مني حين أقف بين دعوتك ودعوة الشيطان
فأتبع دعوته على غير عمى مني في معرفة به ولا نسيان من حفظي له وأنا
حينئذ موقن بأن منتهى دعوتك إلى الجنة ومنتهى دعوته إلى النار
سبحانك ما أعجب ما أشهد به على نفسي وأعدده من مكتوم أمري وأعجب
من ذلك أناتك عني وإبطاؤك عن معاجلتي وليس ذلك من كرمي عليك
بل تأنياً منك لي وتفضلاً منك عليّ لأن أرتدع عن معصيتك المسخطة
وأقلع عن سيئاتي المخلقة ولأن عفوك عني أحب إليك من عقوبتي بل

أنا يا إلهي أكثرُ ذنوباً وأقبحُ آثاراً وأشنعُ أفعالاً وأشدُّ في الباطلِ تهوُّراً
وأضعفُ عندَ طاعتكَ تيقُّظاً وأقلُّ لوعيدكَ انتباهاً وارتقاباً من
أن أحصي لكَ عيوبي أو أقدرَ على ذكرِ ذنوبي وإنَّما أوبِّخُ بهذا نفسي
طمعاً في رأفتكَ التي بها صلاحُ أمرِ المذنبينَ ورجاءً لرحمتكَ التي بها
فكاكُ رقابِ الخاطئينَ اللَّهُمَّ وهذه رقبتي قد أرقَّتها الذُّنوبُ
فصلِّ على محمَّدٍ وآلهِ وأعتقها بعفوكَ وهذا ظهري قد أثقلتهُ الخطايا
فصلِّ على محمَّدٍ وآلهِ وخفِّفْ عنهُ بمنِّكَ يا إلهي لو بكيتُ إليكَ حتَّى تسقطَ
أشفارُ عيني وانتحبتُ حتَّى ينقطعَ صوتي وقمتُ لكَ حتَّى تتنشَّرَ قدمايَ
وركعتُ لكَ حتَّى ينخلعَ صلبي وسجدتُ لكَ حتَّى تتفقَّأَ حدقتايَ وأكلتُ
ترابَ الأرضِ طولَ عمري وشربتُ ماءَ الرَّمادِ آخرَ دهري وذكرتُكَ
في خلالِ ذلكَ حتَّى يكلَّ لساني ثمَّ لم أرفعْ طرفي إلى آفاقِ السَّماءِ استحياءً
منكَ ما استوجبتُ بذلكَ محوَ سيِّئةٍ واحدةٍ من سيِّئاتي وإن كنتَ تغفرُ لي
حينَ أستوجبُ مغفرتكَ وتعفو عنِّي حينَ أستحقُّ عفوكَ فإنَّ ذلكَ غيرُ
واجبٍ لي باستحقاقٍ ولا أنا أهلٌ لهُ باستيجابٍ إذ كانَ جزائي منكَ في
أوَّلِ ما عصيتُكَ النَّارَ فإن تعذِّبني فأنتَ غيرُ ظالمٍ لي إلهي فإذ قد تغمَّدتني
بسترِكَ فلم تفضحني وتأنَّيتني بكرمكَ فلم تعاجلني وحلمتَ عنِّي بتفضُّلكَ

فَلَمْ تُغَيِّرْ نِعْمَتَكَ عَلَيَّ وَلَمْ تُكَدِّرْ مَعْرُوفَكَ عِنْدِي فَارْحَمْ طُولَ تَضَرُّعِي وَشِدَّةَ
مَسْكَنَتِي وَسُوءَ مَوْقِفِي اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَقِنِي مِنَ الْمَعَاصِي وَ
اسْتَعْمِلْنِي بِالطَّاعَةِ وَارْزُقْنِي حُسْنَ الْإِنَابَةِ وَطَهِّرْنِي بِالتَّوْبَةِ وَأَيِّدْنِي
بِالْعِصْمَةِ وَاسْتَصْلِحْنِي بِالْعَافِيَةِ وَأَذِقْنِي حَلَاوَةَ الْمَغْفِرَةِ وَاجْعَلْنِي
طَلِيقَ عَفْوِكَ وَعَتِيقَ رَحْمَتِكَ وَاكْتُبْ لِي أَمَانًا مِنْ سَخَطِكَ وَبَشِّرْنِي
بِذٰلِكَ فِي الْعَاجِلِ دُونَ الْآجِلِ بُشْرَى أَعْرِفُهَا وَعَرِّفْنِي فِيهِ عَلَامَةً
أَتَبَيَّنُهَا إِنَّ ذٰلِكَ لَا يَضِيقُ عَلَيْكَ فِي وُسْعِكَ وَلَا يَتَكَأَّدُكَ فِي قُدْرَتِكَ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [وَلَا يَتَصَعَّدُكَ فِي أَنَاتِكَ وَلَا يَؤُودُكَ فِي
جَزِيلِ هِبَاتِكَ الَّتِي دَلَّتْ عَلَيْهَا آيَاتُكَ إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَتَحْكُمُ مَا تُرِيدُ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَصَلَّى اللّٰهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ] نسخه

(وكان من دعائه عليه السلام إذا دفع عنه ما يحذر أو عجل له مطلبه)

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلَى حُسْنِ قَضَائِكَ وَبِمَا صَرَفْتَ عَنِّي مِنْ بَلَائِكَ فَلَا
تَجْعَلْ حَظِّي مِنْ رَحْمَتِكَ مَا عَجَّلْتَ لِي مِنْ عَافِيَتِكَ فَأَكُونَ قَدْ شَقِيتُ
بِمَا أَحْبَبْتُ وَسَعِدَ غَيْرِي بِمَا كَرِهْتُ وَإِنْ يَكُنْ مَا ظَلَلْتُ فِيهِ أَوْ بِتُّ فِيهِ
مِنْ هٰذِهِ الْعَافِيَةِ بَيْنَ يَدَيْ بَلَاءٍ لَا يَنْقَطِعُ وَوِزْرٍ لَا يَرْتَفِعُ فَقَدِّمْ لِي
مَا أَخَّرْتَ وَأَخِّرْ عَنِّي مَا قَدَّمْتَ فَغَيْرُ كَثِيرٍ مَا عَاقِبَتُهُ الْفَنَاءُ وَغَيْرُ قَلِيلٍ

ما عاقبته البقاء وصلّ على محمد وآله

۲۰

(وكان من دعائه عليه السلام في مكارم الأخلاق ومرضيّ الأفعال)

اللّهمّ صلّ على محمد وآله وبلّغ بإيماني أكمل الإيمان واجعل يقيني أفضل اليقين
وانته بنيّتي إلى أحسن النيّات وبعملي إلى أحسن الأعمال اللّهمّ وفّر
بلطفك نيّتي وصحّح بما عندك يقيني واستصلح بما عندك ما فسد منّي
اللّهمّ صلّ على محمد وآله واكفني ما يشغلني الاهتمام به واستعملني بما
تسألني غداً عنه واستفرغ أيّامي فيما خلقتني له وأغنني وأوسع
عليّ في رزقك ولا تفتنّي بالنظر وأعزّني ولا تبتليني بالكبر وعبّدني
لك ولا تفسد عبادتي بالعجب وأجر للناس على يديّ الخير ولا تمحقه بالمنّ
وهب لي معالي الأخلاق واعصمني من الفخر اللّهمّ صلّ على محمد وآله
ولا ترفعني في الناس درجة إلّا حططتني عند نفسي مثلها ولا تحدث
لي عزّاً ظاهراً إلّا أحدثت لي ذلّة باطنة عند نفسي بقدرها اللّهمّ
صلّ على محمد وآل محمد ومتّعني بهدى صالح لا أستبدل به وطريقة
حقّ لا أزيغ عنها ونيّة رشد لا أشكّ فيها وعمّرني ما كان عمري
بذلة في طاعتك فإذا كان عمري مرتعاً للشيطان فاقبضني إليك قبل أن
يسبق مقتك إليّ أو يستحكم غضبك عليّ اللّهمّ لا تدع خصلة تعاب منّي

إِلاَّ أَصْلَحْتَهَا وَلاَ عَائِبَةً أُؤَنَّبُ بِهَا إِلاَّ حَسَّنْتَهَا وَلاَ أُكْرُومَةً فِيَّ نَاقِصَةً
إِلاَّ أَتْمَمْتَهَا اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَبْدِلْنِي مِنْ بِغْضَةِ أَهْلِ الشَّنَآنِ
الْمَحَبَّةَ وَمِنْ حَسَدِ أَهْلِ الْبَغْيِ الْمَوَدَّةَ وَمِنْ ظِنَّةِ أَهْلِ الصَّلاَحِ الثِّقَةَ
وَمِنْ عَدَاوَةِ الْأَدْنَيْنَ الْوَلاَيَةَ وَمِنْ عُقُوقِ ذَوِي الْأَرْحَامِ الْمَبَرَّةَ وَمِنْ
خِذْلاَنِ الْأَقْرَبِينَ النُّصْرَةَ وَمِنْ حُبِّ الْمُدَارِينَ تَصْحِيحَ الْمِقَةِ وَمِنْ رَدِّ
الْمُلاَبِسِينَ كَرَمَ الْعِشْرَةِ وَمِنْ مَرَارَةِ خَوْفِ الظَّالِمِينَ حَلاَوَةَ الْأَمَنَةِ
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لِي يَداً عَلَى مَنْ ظَلَمَنِي وَلِسَاناً عَلَى مَنْ
خَاصَمَنِي وَظَفَراً بِمَنْ عَانَدَنِي وَهَبْ لِي مَكْراً عَلَى مَنْ كَايَدَنِي وَقُدْرَةً عَلَى
مَنِ اضْطَهَدَنِي وَتَكْذِيباً لِمَنْ قَصَبَنِي وَسَلاَمَةً مِمَّنْ تَوَعَّدَنِي وَوَفِّقْنِي
لِطَاعَةِ مَنْ سَدَّدَنِي وَمُتَابَعَةِ مَنْ أَرْشَدَنِي اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَسَدِّدْنِي لِأَنْ أُعَارِضَ مَنْ غَشَّنِي بِالنُّصْحِ وَأَجْزِيَ مَنْ هَجَرَنِي بِالْبِرِّ وَ
أُثِيبَ مَنْ حَرَمَنِي بِالْبَذْلِ وَأُكَافِيَ مَنْ قَطَعَنِي بِالصِّلَةِ وَأُخَالِفَ مَنِ
اغْتَابَنِي إِلَى حُسْنِ الذِّكْرِ وَأَنْ أَشْكُرَ الْحَسَنَةَ وَأُغْضِيَ عَنِ السَّيِّئَةِ اَللّٰهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَحَلِّنِي بِحِلْيَةِ الصَّالِحِينَ وَأَلْبِسْنِي زِينَةَ الْمُتَّقِينَ فِي بَسْطِ الْعَدْلِ
وَكَظْمِ الْغَيْظِ وَإِطْفَاءِ النَّائِرَةِ وَضَمِّ أَهْلِ الْفُرْقَةِ وَإِصْلاَحِ ذَاتِ الْبَيْنِ
وَإِفْشَاءِ الْعَارِفَةِ وَسَتْرِ الْعَائِبَةِ وَلِينِ الْعَرِيكَةِ وَخَفْضِ الْجَنَاحِ وَحُسْنِ

السِّيرَةِ وَسُكُونِ الرِّيحِ وَطِيبِ الْمُخَالَقَةِ وَالسَّبْقِ إِلَى الْفَضِيلَةِ وَإِيثَارِ
التَّفَضُّلِ وَتَرْكِ التَّعْيِيرِ وَالْإِفْضَالِ عَلَى غَيْرِ الْمُسْتَحِقِّ وَالْقَوْلِ بِالْحَقِّ وَإِنْ
عَزَّ وَاسْتِقْلَالِ الْخَيْرِ وَإِنْ كَثُرَ مِنْ قَوْلِي وَفِعْلِي وَاسْتِكْثَارِ الشَّرِّ وَإِنْ قَلَّ
مِنْ قَوْلِي وَفِعْلِي وَأَكْمِلْ ذَلِكَ لِي بِدَوَامِ الطَّاعَةِ وَلُزُومِ الْجَمَاعَةِ وَرَفْضِ
أَهْلِ الْبِدَعِ وَمُسْتَعْمِلِ الرَّأْيِ الْمُخْتَرَعِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ أَوْسَعَ
رِزْقِكَ عَلَيَّ إِذَا كَبِرْتُ وَأَقْوَى قُوَّتِكَ فِيَّ إِذَا نَصِبْتُ وَلَا تَبْتَلِيَنِّي بِالْكَسَلِ
عَنْ عِبَادَتِكَ وَلَا الْعَمَى عَنْ سَبِيلِكَ وَلَا بِالتَّعَرُّضِ لِخِلَافِ مَحَبَّتِكَ وَلَا مُجَامَعَةِ
مَنْ تَفَرَّقَ عَنْكَ وَلَا مُفَارَقَةِ مَنِ اجْتَمَعَ إِلَيْكَ اللَّهُمَّ اجْعَلْنِي أَصُولُ بِكَ
عِنْدَ الضَّرُورَةِ وَأَسْأَلُكَ عِنْدَ الْحَاجَةِ وَأَتَضَرَّعُ إِلَيْكَ عِنْدَ الْمَسْكَنَةِ
وَلَا تَفْتِنِّي بِالْاِسْتِعَانَةِ بِغَيْرِكَ إِذَا اضْطُرِرْتُ وَلَا بِالْخُضُوعِ لِسُؤَالِ
غَيْرِكَ إِذَا افْتَقَرْتُ وَلَا بِالتَّضَرُّعِ لِمَنْ دُونَكَ إِذَا رَهِبْتُ فَأَسْتَحِقَّ بِذَلِكَ
خِذْلَانَكَ وَمَنْعَكَ وَإِعْرَاضَكَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ اجْعَلْ مَا يُلْقِي
الشَّيْطَانُ فِي رُوعِي مِنَ التَّمَنِّي وَالتَّظَنِّي وَالْحَسَدِ ذِكْراً لِعَظَمَتِكَ وَتَفَكُّراً
فِي قُدْرَتِكَ وَتَدْبِيراً عَلَى عَدُوِّكَ وَمَا أَجْرَى عَلَى لِسَانِي مِنْ لَفْظَةِ
فُحْشٍ أَوْ هُجْرٍ أَوْ شَتْمِ عِرْضٍ أَوْ شَهَادَةِ بَاطِلٍ أَوِ اغْتِيَابِ مُؤْمِنٍ غَائِبٍ أَوْ سَبِّ حَاضِرٍ
وَمَا أَشْبَهَ ذَلِكَ نُطْقاً بِالْحَمْدِ لَكَ وَإِغْرَاقاً فِي الثَّنَاءِ عَلَيْكَ وَذَهَاباً فِي تَمْجِيدِكَ

وَشُكْراً فِي نِعْمَتِكَ وَاعْتِرَافاً بِإِحْسَانِكَ وَإِحْصَاءً لِمِنَنِكَ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَلَا أُظْلَمَنَّ وَأَنْتَ مُطِيقٌ لِلدَّفْعِ عَنِّي وَلَا أَظْلِمَنَّ وَأَنْتَ الْقَادِرُ
عَلَى الْقَبْضِ مِنِّي وَلَا أَضِلَّنَّ وَقَدْ أَمْكَنَتْكَ هِدَايَتِي وَلَا أَفْتَقِرَنَّ وَمِنْ
عِنْدِكَ وُسْعِي وَلَا أَطْغَيَنَّ وَمِنْ عِنْدِكَ وُجْدِي اللَّهُمَّ إِلَى مَغْفِرَتِكَ
وَفَدْتُ وَإِلَى عَفْوِكَ قَصَدْتُ وَإِلَى تَجَاوُزِكَ اشْتَقْتُ وَبِفَضْلِكَ
وَثِقْتُ وَلَيْسَ عِنْدِي مَا يُوجِبُ لِي مَغْفِرَتَكَ وَلَا فِي عَمَلِي مَا أَسْتَحِقُّ بِهِ عَفْوَكَ
وَمَا لِي بَعْدَ أَنْ حَكَمْتُ عَلَى نَفْسِي إِلَّا فَضْلُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَفَضَّلْ
عَلَيَّ اللَّهُمَّ وَأَنْطِقْنِي بِالْهُدَى وَأَلْهِمْنِي التَّقْوَى وَوَفِّقْنِي لِلَّتِي هِيَ أَزْكَى
وَاسْتَعْمِلْنِي بِمَا هُوَ أَرْضَى اللَّهُمَّ اسْلُكْ بِيَ الطَّرِيقَةَ الْمُثْلَى وَاجْعَلْنِي عَلَى
مِلَّتِكَ أَمُوتُ وَأَحْيَى اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَمَتِّعْنِي بِالِاقْتِصَادِ وَ
اجْعَلْنِي مِنْ أَهْلِ السَّدَادِ وَمِنْ أَدِلَّةِ الرَّشَادِ وَمِنْ صَالِحِي الْعِبَادِ وَ
ارْزُقْنِي فَوْزَ الْمَعَادِ وَسَلَامَةَ الْمِرْصَادِ اللَّهُمَّ خُذْ لِنَفْسِكَ مِنْ نَفْسِي
مَا يُخَلِّصُهَا وَأَبْقِ لِنَفْسِي مِنْ نَفْسِي مَا يُصْلِحُهَا فَإِنَّ نَفْسِي هَالِكَةٌ أَوْ تَعْصِمَهَا
اللَّهُمَّ أَنْتَ عُدَّتِي إِنْ حَزِنْتُ وَأَنْتَ مُنْتَجَعِي إِنْ حُرِمْتُ وَبِكَ اسْتِغَاثَتِي
إِنْ كَرِثْتُ وَعِنْدَكَ مِمَّا فَاتَ خَلَفٌ وَلِمَا فَسَدَ صَلَاحٌ وَفِيمَا أَنْكَرْتَ تَغْيِيرٌ
فَامْنُنْ عَلَيَّ قَبْلَ الْبَلَاءِ بِالْعَافِيَةِ وَقَبْلَ الطَّلَبِ بِالْجِدَةِ وَقَبْلَ الضَّلَالِ

بِالرَّشَادِ وَاكْفِنِي مَؤُونَةَ مَعَرَّةِ الْعِبَادِ وَهَبْ لِي أَمْنَ يَوْمِ الْمَعَادِ
وَامْنَحْنِي حُسْنَ الْإِرْشَادِ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَادْرَأْ عَنِّي بِلُطْفِكَ
وَأَغْذُنِي بِنِعْمَتِكَ وَأَصْلِحْنِي بِكَرَمِكَ وَدَاوِنِي بِصُنْعِكَ وَأَظِلَّنِي فِي ذُرَاكَ
وَجَلِّلْنِي رِضَاكَ وَوَفِّقْنِي إِذَا اشْتَكَلَتْ عَلَيَّ الْأُمُورُ لِأَهْدَاهَا وَإِذَا
تَشَابَهَتِ الْأَعْمَالُ لِأَزْكَاهَا وَإِذَا تَنَاقَضَتِ الْمِلَلُ لِأَرْضَاهَا اللّٰهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَوِّجْنِي بِالْكِفَايَةِ وَسُمْنِي حُسْنَ الْوِلَايَةِ وَهَبْ لِي
صِدْقَ الْهِدَايَةِ وَلَا تَفْتِنِّي بِالسَّعَةِ وَامْنَحْنِي حُسْنَ الدَّعَةِ وَلَا تَجْعَلْ
عَيْشِي كَدّاً كَدّاً وَلَا تَرُدَّ دُعَائِي عَلَيَّ رَدّاً فَإِنِّي لَا أَجْعَلُ لَكَ ضِدّاً وَلَا
أَدْعُو مَعَكَ نِدّاً اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَامْنَعْنِي مِنَ السَّرَفِ وَحَصِّنْ
رِزْقِي مِنَ التَّلَفِ وَوَفِّرْ مَلَكَتِي بِالْبَرَكَةِ فِيهِ وَأَصِبْ بِي سَبِيلَ الْهِدَايَةِ
لِلْبِرِّ فِيمَا أُنْفِقُ مِنْهُ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاكْفِنِي مَؤُونَةَ الْإِكْتِسَابِ
وَارْزُقْنِي مِنْ غَيْرِ احْتِسَابٍ فَلَا أَشْتَغِلَ مِنْ عِبَادَتِكَ بِالطَّلَبِ وَلَا أَحْتَمِلَ
إِصْرَ تَبِعَاتِ الْمَكْسَبِ اللّٰهُمَّ فَاطْلُبْنِي بِقُدْرَتِكَ مَا أَطْلُبُ وَأَجِرْنِي
بِعِزَّتِكَ مِمَّا أَرْهَبُ اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَصُنْ وَجْهِي بِالْيَسَارِ وَلَا
تَبْتَذِلْ جَاهِي بِالْإِقْتَارِ فَأَسْتَرْزِقَ أَهْلَ رِزْقِكَ وَأَسْتَعْطِيَ شِرَارَ خَلْقِكَ
فَأَفْتَتِنَ بِحَمْدِ مَنْ أَعْطَانِي وَأُبْتَلَى بِذَمِّ مَنْ مَنَعَنِي وَأَنْتَ مِنْ دُونِهِمْ وَلِيُّ

الإعطاء والمنع اللهم صل على محمد وآله وارزقني صحة في عبادة
وفراغا في زهادة وعلما في استعمال وورعا في إجمال اللهم اختم
بعفوك أجلي وحقق في رجاء رحمتك أملي وسهل إلى بلوغ
رضاك سبلي وحسن في جميع أحوالي عملي اللهم صل على محمد وآله
ونبهني لذكرك في أوقات الغفلة واستعملني بطاعتك في أيام المهلة
وانهج لي إلى محبتك سبيلا سهلة أكمل لي بها خير الدنيا والآخرة اللهم
وصل على محمد وآله كأفضل ما صليت على أحد من خلقك قبله وأنت
مصل على أحد بعده وآتنا في الدنيا حسنة وفي الآخرة حسنة وقني
برحمتك عذاب النار

وقع الفراغ من صبيحة يوم الأربعاء سابع ربيع الأول سنة ١٣٩٣ هجرية على مهاجرها آلاف تحية
في بلدة طهران عاصمة إيران
بقلم العبد ص - فضل الجعفري عفي عنه